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J. D. Gross Sc.

C. H. C. Otis.

# MEMOIR

OF THE

# REV. C. H. O. COTE, M. D.

WITH

## A Memoir of Mrs. M. Y. Cote,

AND A HISTORY OF

## THE GRANDE LIGNE MISSION, CANADA EAST.

BY THE REV. N. CYR.

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# ADVERTISEMENT.

THE Memoir of Dr. Cote, and the History of the Grande Ligne Mission, were both prepared by the Rev. N. Cyr of that Mission, at the request of the American Baptist Publication Society. Several additions have been made to both, by the Editorial Secretary, for which Mr. Cyr is not responsible. They will be found chiefly in the latter part of the two works, particularly in the concluding reflections of the Memoir, and the events of the last year in the History of the Mission, which the Society was anxious to have brought up to the present stage of its prosperous progress.

No Evangelical Mission of modern times, it appears to us has been from the beginning to the present moment, more distinctly marked by the blessing of God. It has indeed been emphatically a "work of faith and labor of love"—carried on with "the patience of hope in our Lord Jesus Christ." The little grain of mustard seed, growing rapidly to a majestic tree, with hundreds gathered beneath its refreshing shade, and grateful melody on all its boughs, is truly its fitting emblem. When we see a feeble woman, and she a widow—self-exiled from her native land,—opening a school among an ignorant and bigoted population in a small garret—with but one friend and fellow-laborer near for counsel and support—and then behold the glorious results—we seem to hear a voice saying as of old, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." The whole history is full of instruction—especially to those who wish to do good to a Roman Catholic population.

For the Memoir of Mrs. Cote, the Editorial Secretary is alone responsible.

J. N. B.

# CONTENTS.


MEMOIR OF DR. COTE.

PAGE

CHAPTER I.

Dr. Cote's Birth, Education, and Political Life, 7

CHAPTER II.

Religious Sentiments before Conversion, 11

CHAPTER III.

Dr. Cote's Conversion, . . . . . 15

CHAPTER IV.

Consistency. Public Profession of Religion, . 22

CHAPTER V.

His Labors at Chazy, and his Missionary Excursions, . . . . . 28

CHAPTER VI.

Persecutions at St. Pie, . . . . . 33

CHAPTER VII.

Sickness, and Voyage to the South, . . . 37

CHAPTER VIII.

PAGE

His Ordination. Subsequent Labors at St. Pie. Interesting Cases. Visits to the United States, . . . . . 40

CHAPTER IX.

His Labors at St. Mary, near Fort George, . 55

CHAPTER X.

His Last Illness, and Death, . . . . . 59

CONCLUSION, . . . 64

Memoir of Mrs. Cote, . . 75

History of the Grande Ligne Mission, 93

Section I. . . . . 94
II. . . . . 99
III. . . . . 103
IV. . . . . 110
V. . . . . 113
VI. . . . . 115
VII. . . . . 119
VIII. . . . . 122
IX. . . . . 125
X. . . . . 130

Conclusion, . . . . . 133

Appendix, . . . . . 139

# Memoir of Rev. C. H. O. Cote.

# MEMOIR.

## CHAPTER I.

### DR. COTE'S BIRTH, EDUCATION, AND POLITICAL LIFE.

THE subject of this memoir was born of respectable parents, of French origin, at Quebec, the old capital of Lower Canada, in the year 1809. His family, three years after his birth, removed to Montreal, where their son was brought up and educated. After having passed through the classes of the Roman Catholic College of that city, he devoted himself to the study of medicine. He pursued a thorough course in Canada and at the Medical School of the University of Vermont, where he also graduated, and entered, in 1831, on the practice of his chosen profession at L'Acadie, about ten miles distant from the place where the Grande Ligne Mission House now stands. Napierville, a neighboring village, presenting better advantages, he settled there two years after, where he resided until the memorable rebellion of 1837.

Dr. Cote's ancestral family was one of those that had been obliged to leave Acadia (now Nova Scotia,) in 1755, after having been shamefully treated by the British rulers, and no doubt he often heard them relate their numerous trials and severe sufferings, and it is very likely that the narrative had some influence in leading him to the course he took in regard to the English government. The remembrance of the past, and the sight of present wrongs done to his fellow-countrymen, inspired him with dislike, not to say hatred, of the colonial government. He began to take an active part in politics, and was elected member of Parliament, in 1834, for the county of Lacadie. He was at that period only twenty-four years of age.

Seeing the conduct of the Romish clergy, and the support they gave to the government, he placed it on the same footing with the latter, and resolved in his heart to do his utmost to rescue his fellow countrymen from their ecclesiastical as well as political oppressors. He joined the *patriot* party, at the head of which was the well-known Papineau, at the time, the Speaker of the House.

In 1837 the political agitation became more and more general. Numerous public meetings were held during the summer, in which the Doctor took a very active part. He became exceedingly popular, and was considered by the French Canadians as one

of the future liberators of his country. Serious troubles were brought about in the autumn by this agitation, but the field of the principal battles was at a considerable distance from Dr. Cote's residence, and he was not immediately concerned in them. However, such was his ardor in the cause, that he by his conduct and the bold expression of his sentiments, had very decidedly assumed, in common with other leaders, the responsibility of these disturbances, and he was consequently obliged to flee for his life into the United States. A price had been set on his head by the Governor, and no doubt he would have been severely punished had he been arrested.

He settled at Plattsburgh, N. Y., where a great many of the Canadian refugees had repaired. There, still possessed of the same great principles, feelings, and resolutions, he interested the Americans in favor of his fellow countrymen, and devised plans for their political emancipation.

In the beginning of 1838, an attempt was made by the Canadians residing in the States to enter Canada disciplined and equipped as an army; but it was opposed by the United States government, and failed. Dr. Cote was the principal leader of this expedition.

In November of the same year, the insurrection broke out about Napierville. The village, and an

extensive region in the vicinity, was in the power of the "patriots" for a time. Dr. Cote was one of the commanders, and decidedly the most active. After two battles, in which he showed himself a brave and able general officer, the revolutionists were defeated, but there were sad losses of life on both sides. Those who happened to be near the frontier were able to flee and find refuge in the United States. Dr. Cote was one of the number.

## CHAPTER II.

### RELIGIOUS SENTIMENTS BEFORE CONVERSION.

From early youth Dr. Cote had perceived the true nature as well as the sad effects of the corrupt religion of Rome, and he had some time before this become utterly disgusted with it. Among other circumstances which served to open his eyes, and weaken his hold upon Catholicism, was the following. For some offence he had been ordered by his priest, to say so many prayers. In order to save time he undertook to discharge his penance while riding on horseback. Suddenly the horse started and jumped one side. The movement caused Dr. Cote to drop his beads. Naturally of a quick and irritable temperament, he fell to swearing, and cursed horse, beads, priest, and all. On returning to the village, he went to the priest, and confessed his sin, telling him, among other things, that he had cursed his beads. The holy man, as if horror-stricken, refused him absolution. Full of terror, for he was yet held fast by the chains of superstition, he returned to his home and consulted his

wife as to what was best to be done. After talking the matter over, by her advice he concluded to go to another priest in a neighbouring village, saying at the same time, if the "old fool," as he called his own confessor, would not absolve him, his neighbor, he thought, would. He hastened away to the ghostly father, told him all his sin, and even went so far as to confess that he had called his own priest an "old fool." Whether the good man was most affected by the sorrow of the penitent, or the absolution fee, we are not informed. He absolved him, however, thus showing that *all* the priests of Rome are not agreed as to what are and what are not venial offences.

Still, like thousands of others in this country and Europe, he retained his outward connection with the Romish church. But at this time he began to hate it, for he saw in it a system of apparent piety which was really one of arrogant hypocrisy, of subtle cunning, or of bloody violence, according to circumstances. He deplored the influence of the clergy on his fellow countrymen, and could not think that a religion, whose ministers keep their people in ignorance, superstition, and abject misery, had emanated from God. He conceived of religion as a noble system, destined to enlighten and elevate the people; but he found just the reverse in Popery. And as a natural consequence of confounding the religion of the

Gospel with that of the Pope, he was led to Infidelity; hoping to find in Deism the light he was seeking, to enable him to worship and serve God aright. Desirous of being enlightened on the subject of religion, he commenced a correspondence with distinguished Deists, and read their works; by which almost fatal step he was more and more confirmed in their pernicious errors. He went but seldom to the Romish church, and spoke out frequently and fearlessly against the priests, whom he greatly despised. The priest of Napierville, offended at his bold course of conduct, and at his not submitting to the requirements of "mother church," preached against him in such a manner that Dr. Cote, who was not more enduring than submissive, thought best to prosecute him. A lengthy and expensive law-suit ensued, which terminated, however, as in the recent case of Dr. Achilli and Dr. Newman, to the confusion and cost of the priest.

We must not, however, conclude from the foregoing facts, that Dr. Cote was a decided enemy of the Christian religion. Indeed, he knew little of real Christianity. He was willing, and in some good degree anxious, to listen to the truth, in order to be able to examine and judge it understandingly. It is worthy of notice here, that when Mr. Roussy, the first of our missionaries that

labored among the French Canadians, came and preached at Napierville, in 1836, Dr. Cote went to hear him, and even paid him a visit at the house where he was stopping. This was certainly showing a spirit of inquiry, and more willingness to become acquainted with the Gospel, than is generally met with in this country. But he was still far from the truth as it is in Jesus, and far from God.

## CHAPTER III.

### DR. COTE'S CONVERSION.*

It was at the beginning of the year 1841, that the Lord, who had preserved his life in the midst of battle and perils of almost every kind, drew him to himself with the cords of love and the bands of a man. A thorn had been planted in his soul. Dr. Cote was wretched; he carried every where a heart void of hope and very unhappy, a prey to great internal anguish. His chequered life, blasted by his misfortunes, appeared to him suspended on a few threads, whose frailty filled him with apprehensions. Death was to him the king of terrors. In the midst of his sufferings he felt the need of consolations, but knew not where to find them. He gradually discovered the insufficiency of his system (Deism) to impart peace, happiness, and the power of resisting temptation. He asked nothing of a religion which appeared to him only an arm of the civil magistrate to restrain the people, or at least

* This chapter is taken from Mr. Roussy's correspondence with the Evangelical Society of New York in 1841.

an insupportable yoke, and which was utterly inadequate to their wants. He became more and more unhappy. Not knowing what to do to fill up the frightful void of his heart, he sometimes attended the meetings for prayer in the church at Swanton, where he then resided. The sincerity and spiritual life which he there witnessed affected him; it distilled like the dew-drops upon his thirsty heart. The tranquillity, the peace, which he discovered in many, made him sometimes desire to be as one of them.

His mental sufferings now became intolerable, and convinced that his system of philosophy had deceived him, he resolved to read the Bible, of which, alas! he was almost totally ignorant. This he did in order to study our religion at its very fountain, the teachings of Jesus Christ and his apostles. Although he read the Bible with great prejudice, yet he was struck with the divine majesty which is enthroned on its pages, and with the beauty of its instruction. Although it spoke to him with supreme authority, he disputed with it; he reasoned; he compared it with the works of Deists; but this divine word, mightier than any human book, sharper than any two-edged sword, pierced his heart; his soul was astonished at its searching power; he groaned at the sight of himself; violent doubts arose in his heart; he was overwhelmed with

anguish and weeping. He experienced one of the most subtle attacks of the natural unbelief of the heart against the truth; and the Wicked One who did not remain inactive, tempted him violently to abandon every religious thought. He even passed entire nights in this horrible anguish, without closing his eyes, prostrate on the floor, and scarcely knowing where or what he was. In those moments he asked the Lord, in the fullness of his heart, to guide him in the way of truth. He read the Bible more assiduously; his admiration for it increased, and other books were regarded with more indifference. His mental state so reacted on his body, that his friends perceived it, and said that he was becoming crazy. He would have been ashamed to avow the cause to them; and he was happy to escape the importunity of their questions, by accepting the invitation of a sick friend to accompany him to a watering-place, where he could give himself with more freedom to the search after truth. He read with great profit a history of the Church by Goodrich, which completed his conviction of the truth of Christianity. His friend, not being a disciple of Jesus Christ, died at the watering-place in despair. Dr. Cote would fain have counselled and consoled him; but he knew not what to say to him. This death made a profound impression upon his heart, filling him with solemn terror.

Sometime afterwards, he heard Mr. Williamson of New York, preach on the words, "Believe in the Lord Jesus Christ, and thou shalt be saved." This precious truth deeply affected his heart, which the grace of God had prepared like the wax, when it receives the imprint of the seal; it was a ray of light that gave him a glimpse of the only means of deliverance and salvation. He bowed at the foot of the cross, and formed in his heart the resolution to be a Christian. From that time he experienced great consolation, and avowed his new convictions to his friends. He spoke of them especially to the Canadians, went to their houses to read the Gospel to them; he assembled them that he might pray for and with them, and he earnestly exhorted them to follow the teachings of the Bible and to serve God more faithfully.

Although his heart was comforted, it was not happy. Jesus, he feared, had not yet said to him, "Thy sins are forgiven thee, thy faith hath saved thee; go in peace."

"He was convinced of what he yet lacked," says Mr. Roussy, "and it was while visiting the dear family of Brissette, members of our church. The expression of peace which he there remarked, greatly impressed him; he said that he did not possess it, and he knew not how to obtain it. Our friends

persuaded him to write to me, assuring him that I would do him good. He consented, and immediately wrote, entreating me to come and see him. I received the letter and started immediately. I found him waiting for me. He related to me the change in his convictions, but I immediately perceived that he had not felt the efficacy of regenerating grace, nor sufficiently comprehended the defilement and condemnation of sin, nor the plenitude of the love and power of the expiatory sacrifice of Christ, imputed to him through faith. Yet I blessed God from the bottom of my soul for this work of his grace, which had overthrown and removed so many obstacles, and which was about to glorify itself in him. On Sunday I preached twice to fifty Canadians. . . . The rest of the day I passed with Dr. Cote in visiting some of them. It was a day of great conflicts for him; the tempter excited in him all kinds of doubts, showed him the advantages of the world and its glory, and sought to persuade him to return because he had already gone too far; but he came off conqueror by prayer, and by faith in the realities of the invisible world. In the evening of that day, conversing with him concerning the state of sin and condemnation, and of the only means of salvation given him; suddenly my friend burst into tears, exclaiming, with the

accent of a profound conviction, "Oh! what an abominable sinner I am in the eyes of God! my past life fills me with insupportable anguish! what shall I do?" Instantly we prostrated ourselves before God, and poured out our hearts alternately in fervent prayers to obtain pardon and deliverance from Him. I do not remember ever to have seen a man weep over his sins with so deep anguish, as did Dr. Cote that night. The morning, which found us still on our knees, told us to our surprise that the night was passed. In rising, Dr. Cote was calm and peaceful. At noon he was again seized with the same distress. We again passed many hours on our knees, in which we were abundantly blessed. We felt that we were on the steps of the throne of grace, and with the boldness which faith inspires I exclaimed, 'I will not let thee go till thou hast blessed me, until thou hast said to the soul of my friend, I am thy deliverance.' Then Dr. Cote, filled with the spirit of adoption, exclaimed, 'Glory to God in the highest, peace on earth, good will to men,' and with fervent praises, rendered thanks to God, that he, a miserable and abominable sinner, was accepted, saved in his well-beloved Son, and filled with the peace of Jesus. We wept together, but ours were tears of gratitude, of happiness, and of love. All was solemn around us; the blessing

of our God was descending; our cup was filled. Oh! blessed moment, to all eternity, blessed! Although several months have passed since this happy period, these sentiments are still vivid in my heart; I cannot write to you the description of them without weeping."

## CHAPTER IV.

### CONSISTENCY. PUBLIC PROFESSION OF RELIGION.

ANY one reading the foregoing chapter, cannot entertain a single doubt in regard to the reality of Dr. Cote's conversion; it bears the stamp of God himself. We there see a man naturally proud and haughty, a professed Infidel, brought under the influence of the Spirit of God, made sensible of the everlasting interests of his soul, and bowed down to the foot of the cross, where he finds peace and happiness in believing, after having passed through those great struggles which sometimes characterise the new birth. Had he died then, we should have felt confident that his soul would have been received into Abraham's bosom, though we had seen no other proof of his change of heart. But the Lord granted him a few years of life, in order that he might show forth the praises of Him who had called him from nature's darkness into His marvellous light. And we have the pleasure of seeing him, from this time, engaged in spreading the knowledge of the blessed Redeemer among his benighted

fellow-countrymen, and doing a vast amount of good in this difficult but interesting missionary field.

One of the prominent features of Dr. Cote's character was *consistency*, and hence sprang *proselytism*. When he had an idea he wanted to impart it immediately to others, and bring them to his sentiments and views. It was eminently so in regard to religion. He had found a treasure too precious for concealment; he preached the truth as soon as he received it, and sought to bring souls to the Saviour, in whom believing, he had found peace.

Mention must particularly be made here of Mrs. Cote, to whom he hastened to announce Jesus and Him crucified. The day Mr. Roussy left him to return to Grande Ligne, the Dr. sent to her a Bible, and wrote to her in Canada, where she was staying at that time, a remarkable letter, which must be inserted here almost in full :—

"*Swanton*, 15*th June*, 1841.

MY DEAR, MY TENDER LOVE,—

This letter will be handed to you by Mr. Roussy, whom I wish you to consider as one of my good friends; as a special consoler that God, in his divine providence, has sent me to relieve me from the terrible anguish of my soul in consequence of

the criminal life I have led in the sight of God and of men. O my dear Marguerite, you cannot imagine what sweet consolations we experience when we return sincerely to Jesus, the Saviour of miserable sinners; when we weep bitterly over the sins of our life at the foot of his cross; when we ask him for pardon with a true and boundless confidence in his infinite mercy; when we supplicate our Heavenly Father to forget and blot out our sins, that are washed away in the precious blood of his Son, who died on the cross to save us all. Oh! my dearly beloved friend, how unspeakably sweet is the close communion with our Father who is in heaven. You know my love for you, and for the tender fruits of our union; you know there are no mortal beings so dear to me as you three. Oh! I would, my dear friend, that your soul, which is so precious to me, could feel all the sweet emotions to which my soul has attained, since I have been so happy as to return unto Him whom I have so much offended by my past life. How I desire, my dear Marguerite, that you should experience all the enjoyments of true piety enlightened by faith in Jesus Christ! You would then see and feel that the true religion of Christ does not consist in vain ceremonies that cannot be acceptable to God, but that it consists in sincere and simple faith in Jesus Christ, whose holy Gospel we cannot too much read.

You would see, my sweet friend, that true religion does not consist in performing certain ceremonies and in prayers unintelligibly muttered, but that it consists, on the contrary, in the peace of the soul, which is a natural consequence of implicit faith in the merit of the Saviour of men. You know that when I abandoned the Romish church in which I was born, and ever since then, I have given you the most ample latitude in regard to liberty of conscience. Be assured that I will never offer you any violence or restraint in regard to your religious convictions. But in the name of God who is so merciful towards his children—for the sake of your soul, on whose eternal happiness and misery you should reflect seriously in this short life—for the sake of the sincere peace of your conscience—in the name of what is most sacred in this world and in the world to come, open your eyes and reflect sincerely. Consult the book of God, read it attentively, endeavor to appreciate the doctrines there taught by the Son of God himself in person, draw the conclusions in the sincerity of your heart, without prejudice, after having supplicated the enlightening influences of the Holy Spirit, and after having humbled yourself for all your sins at the feet of the Crucified. See then, and consider whether you are in the way of life. These are serious reasons, and such as should touch the heart of a Christian.

Remember that you have only one soul to save or to lose, that the judgment of God once pronounced, there will be no more way open, that if we shut our eyes to the true religion in this world, eternal damnation must necessarily be the consequence. We that have loved each other so much, how painful it would be, my darling, to be separated on the other side of the grave! Should one of us voluntarily shut our eyes to the light of the Gospel, such, alas, must be our sad experience. Pray then, my dear; bow down at the feet of Christ crucified; ask Him for mercy; entreat the Heavenly Father to enlighten you by His Holy Spirit, and then, my dear Marguerite, read attentively the Word of God, such as it is contained in the Holy Scriptures; compare the doctrine there taught, with that you have learned from your infancy; above all, strip yourself of all prejudices, sacrifice at the foot of the cross of your Saviour, and seek the truth with all the sincerity of a heart truly desirous of knowing it. I send you by Mr. Roussy the Bible of De Maistre de Sacy, which is used in the Romish church. Oh! read it with piety, and with the desire of being instructed in the Word of God.

Mr. Roussy will give you an account of all the distress and anguish which I have passed through since I have known the religion of Christ; he will tell you also how entire is my confidence in the

merits of the Son of God, and how much peace and tranquillity of soul I find when I consider that one drop of His divine blood was sufficient to redeem all the sinners who apply to Him, however wicked they were before."

## CHAPTER V.

### HIS LABORS AT CHAZY, AND HIS MISSIONARY EXCURSIONS.

Doctor Cote had the happiness, after a few months, of seeing his dear companion turning to the Lord, and joining him in his missionary labors among the French population at Chazy, N. Y., a village situated about eight miles from the Canada frontier. There regular worship was established, which soon began to bear fruit. Among the converts during his residence at Chazy, we must mention an old man 83 years of age, one of Washington's soldiers. "After an abode of several days with me," says Dr. Cote, "he returned with the peace of God in his heart; trusting solely in the merits of Christ, whom he regarded as having accomplished his salvation on the cross."

In the autumn of 1842, the Dr. held a protracted meeting, aided by Mr. John Sands, then a student at the Grande Ligne Institute, which was blessed to the conversion of some Canadians and Americans. "We then commenced a protracted meeting," he

writes, "which continued fifteen days, during which time we had the pleasure of seeing many Canadians and four Americans converted. Menaces, persecutions, promises, flatteries, and the most absurd fictions were employed by the priest and his partizans to prevent their coming to hear us. But God had his eyes fixed upon our dear Canadians, and will triumph over the arts used by the Wicked One to arrest the progress of the light amongst this poor and unfortunate people, whom he has long deceived."

Whilst at Chazy, Dr. Cote was often called away to Canada to announce the glad news of salvation. At first he came somewhat in secret, as he was afraid the government might have him arrested for his political offences; but when the general amnesty was proclaimed, he visited Canada oftener, and finally settled there.

One of his most successful missionary excursions was the one he made to Berea in the township of Milton, at the end of 1842. We copy the following account from the annual statement of the mission furnished to the Evangelical Society by Mr. Roussy:—

"In our last report we informed you that our friend, Dr. Cote, was on the eve of starting for Milton, to preach the Gospel to the dwellers in those woods, whose lives were very profligate. He was accompanied by a dear brother who had labored

among them as a Colporteur for a year past, with great zeal and fidelity. They were two days in reaching the school-house, a distance which, in the winter, can be walked in three hours. The autumn rains had rendered the path through these woods so difficult, that nothing but the zeal of our brethren could have surmounted the obstacles in their way. Though exhausted with fatigue on their arrival, they made no delay in applying themselves with vigor to their work. After kindling a fire, they cut down a tree to serve at once for a table, and seats for their audience; put up a temporary bed in one corner of their school-room; and commenced their religious services. For the first few days there were no visible effects, though they held two meetings daily. All the people, men, women, and even small children, readily assembled; no one remained at home. The intervals between the meetings were employed in reconciling quarrels; for these families, who had lived in continual strife and hatred towards each other, perceived the necessity of first harmonizing their differences, in order to obtain the blessing of Heaven. Our dear brother Cote, who performed the office of peace-maker, had the pleasure of seeing them acknowledge their faults one to another, and interchanging the language of forgiveness. On Sunday, each one came to the meeting with feelings of penitence, and

in expectation of the Divine blessing. The exposition of the Scriptures was listened to with marked solemnity; and when those who wished were invited to speak, a female, naturally timid and retiring, rose and spoke of the wants of her soul, of the love of God, and of the duty of repentance, with such animation, freedom, and energy, that each one grew pale and trembled. After addressing them in most impressive language, she fell on her knees, and, weeping, poured out her heart in fervent prayer for herself and all present. The whole assembly melted into tears, and, believing that she spoke and prayed under the teachings of God's Spirit, bowed their knees and successively offered their earnest supplications to God for pardon. . . . . .

"This happy Sabbath was the commencement of a happy week, devoted to the reading of the Word of God, to prayer, and to praise. No one could apply himself to any work, for the Spirit of the Lord had visited these cabins. Every day some soul was relieved of the burden of sin by trusting in Christ. *Twenty-five* persons, as we hope, obtained pardon and peace at this time, making with the first converts, the number of *twenty-nine* worshippers, and followers of Christ in this forest."

On his way home, Dr. Cote stopped ten days at St. Pie, where he held meetings daily, which were blessed to many individuals.

Soon after, the houses built for school and worship at St. Pie and Berea were dedicated, and Dr. Cote took an active part in the services held on the occasion. He preached several times and produced, in common with Rev. L. Normandeau and Rev. L. Roussy, a very good impression. At evening service at St. Pie, in which all present were invited to speak, fifteen individuals rose successively and professed their desire to serve Christ and walk in newness of life. And many others, who afterwards joined the church, referred to that time as a blessed season for their souls.

During the winter, Dr. Cote made frequent visits at St. Pie and Berea, and his labors were attended with the blessing of God. He had a discussion with two priests in the presence of forty Canadians, near Berea, from which he came out victorious, having constrained the priests to acknowledge they were unable to defend their doctrines from the Bible, because they had never studied it with attention and care.

## CHAPTER VI.

### PERSECUTIONS AT ST. PIE.

During the summer of 1843, Dr. Cote visited occasionally St. Pie and Berea. The Roman Catholics seeing that the truth was gaining ground, had recourse to violent persecutions, their usual arguments, in order to retard its progress. But God overruled it otherwise, and the Christians of that place, instead of being shaken in their faith, were brought oftener to the closet and nearer their Heavenly Father, feeling that He is a refuge for the oppressed.

These persecutions were more violent than any witnessed before in Canada. The Roman Catholics of St. Pie, at the instigation of their priest, commenced by insulting Dr. Cote and Mr. Roussy, who were holding a meeting in the village. They assembled around the house in crowds, and began what is called a *charivari* (a horning), making a horrible noise, and throwing stones at the Protestants. This state of things continued for a week.

Seeing they did not succeed in driving away the Protestants, they determined on a bolder attempt. On Monday, the 4th September, (the persecutions had commenced the 27th of August,) before nine o'clock in the evening, rallying cries were heard in every direction; the Canadians assembling in great numbers, took possession of the village, posted their guards at different points to prevent flight, or cut off assistance, whilst others in carts drew up before the houses of the Protestants, assailing them with stones from eleven o'clock until three o'clock in the morning, breaking the doors and windows which were not protected by strong shutters." They ordered the resident Colporteur to leave the village, threatening to set his house on fire if he remained after a certain day. A Protestant magistrate was then called to investigate the case. He was with the Protestants at St. Pie on the day prescribed to the Colporteur for leaving the village, and remained over night. But the disturbances were not checked by his presence. On that same night the Romanists commenced their charivari, insulted the Christians and blasphemed God, and finally set fire to the house of one of the converts. "Our affliction" says an eye-witness, "in seeing this house in flames, was aggravated by the infernal joy which the crowd manifested by shouts of

laughter and clapping of hands at seeing the bonfire which was made of a dwelling of the Protestants."

In such trying circumstances the converts, and especially Messrs. Roussy and Cote, asked themselves whether it was not their duty, like Paul in another case, to appeal to the protection of the laws, and show the intolerant Roman Catholics that they were entitled to religious liberty as well as themselves. That this was very important, any one can understand, in order to prevent in the future the renewal of such outrages. After prayerful consideration, it was decided that since Providence had placed them under a government that secures to all freedom of worship, they should require an enforcement of their rights. Hence thirty persons were arrested, the most of whom would certainly have been sent to Montreal jail, had not Papal magistrates interfered and succeeded in liberating them under bail.

Dr. Cote was very active and very useful in these circumstances. His knowledge of law, and his firmness, enabled him to plead the cause of religious freedom, and impress the Roman Catholics with a conviction of the rights granted by the law to the Protestants as well as to themselves.

Very soon peace and tranquillity were restored; and the offenders manifesting feelings of repentance, it was thought best to let the suit drop—since the

desired object was attained, that is, to cause the Roman Catholics to feel that persecutors could be lawfully punished in this country, and that outrages against the Protestants could not be perpetrated with impunity.

It had a very good effect. The Roman Catholics saw that the Protestants were not animated with bitter feelings towards them, and had not been prompted by a spirit of revenge. They were constrained to acknowledge that these harmless Christians had returned good for evil, according to the precepts of the Gospel, evincing the same mind that was in Christ Jesus.

It soon providentially happened that Dr. Cote, who immediately settled there, was called in his medical capacity to visit the families of some of the persecutors. He went willingly, forgetting the past, and doing them all the good he could. Such conduct was well calculated to make a good impression upon their minds, and we have reason to think it was blessed to many.

## CHAPTER VII.

### SICKNESS, AND VOYAGE TO THE SOUTH.

Immediately after the disturbances related above, Dr. Cote was settled at St. Pie with his family. Before that time the station had only been occasionally visited, but this state of things could not continue any longer. Dr. Cote was the man prepared to take this station. He entered on his labors with characteristic ardor and energy. But another trial awaited the mission: his health began to fail, and however anxious he was to proclaim the good news of salvation in that field, he was obliged to leave it and seek a milder climate. It was greatly feared that he was consumptive, and would be removed by death. He left Canada in the month of March, 1844, and went to Savannah, Georgia, after having spent a few days at New York.

The voyage to Savannah was beneficial to his health. He had hardly arrived there before he began to experience a happy change, which warranted the hope of a speedy recovery. In a letter dated April 15th, he says: "I arrived here last

Saturday, after a very happy passage of nine days. The sea has only done me good. . . . . During the passage I have coughed but little, and only two or three times spit up blood. I am less troubled now with pains in my breast."

In his sickness, he experienced the consolations of religion, and though absent from home, and deprived of the attention and care of his beloved wife and friends, he enjoyed that peace which passeth all understanding. In a letter to Mr. Roussy he says: "The Christian has a friend to console and comfort him in his trials, and in the midst of agitations and troubles he can look with confidence to God, and say with calmness and resignation, 'Let thy will be done, and not mine.'" In the same letter he earnestly requests the prayers of his brethren that he may be truly resigned to the will of God.

His health continuing to improve, he left Savannah in May, and arrived again at St. Pie in Canada, in June. He resumed his labors in the midst of those he loved so much in Christ. He felt very thankful for his recovery, in regard to which he said, "If I was enabled to resign myself with pleasure to the will of my Father, who seemed to say to me that the time had come for me to leave this house of clay, I blessed Him too, from the bottom

of my heart, when he said to me, 'Be healed,' and when he gave me entire liberty in bearing the Word of Life to those I so much desired to rescue from the slavery of the Man of Sin." The next chapter will show that he did not labor in vain.

## CHAPTER VIII.

HIS ORDINATION. SUBSEQUENT LABORS AT ST. PIE. INTERESTING CASES. VISITS TO THE UNITED STATES.

Dr. Cote being now permanently settled at St. Pie, it was necessary that he should be ordained. A meeting of ministers was called, and on the 28th of August, 1844, he was solemnly set apart by prayer and the laying on of hands, to the work of the gospel ministry. He was ordained over the church which had chosen him for their pastor.

He was so successful that in the month of March of the following year, 1845, he could write thus: "Since the month of June last, thirty have joined the church, after having given unequivocal signs of a sincere return to God, and of having received that faith in their hearts which gives them a title to being the children of God."

"The Spirit of the Most High," he continues, "acted with so much power upon many who had not yet received the seal of adoption, that in December last, I thought best to have, every afternoon at four o'clock, a prayer meeting, and at seven o'clock

the Word of God was preached. The hand of the Lord was so evidently with us, that the church requested that these meetings should be kept up for a fortnight; at the end of which time five souls professed publicly that they had passed from death unto life, and that their hearts rejoiced in that joy which none can take away."

In 1846, he wrote again to Rev. J. M. Cramp as follows:—

St. Pie, *August* 1, 1846.

Dear Brother,

Imploring the blessing of our Heavenly Father, I hasten to comply with your request, by writing a few words respecting the good things which the Lord, in his infinite mercy, is accomplishing here, in favor of a people peculiarly dear to me. Unite with me in earnestly supplicating the Author of every perfect gift, to shed his benedictions on the plans which we daily form and carry into execution, for the advancement of the Kingdom of Christ in this part of His vineyard.

If I were required to detail minutely all that has been done here since I transmitted my last Report, I must confess that the task would be too difficult, and altogether beyond my strength. I shall content myself with giving you a general view of the blessings which the

Lord has bestowed upon us since I last wrote to you, that we may give all the glory to Him to whom alone it is due.

### CONVERSION OF A YOUNG MAN.

In 1841, this young man who was then 16 years of age, and lived in this parish, went to spend a few days in the adjoining parish, (St. Cesair,) in order to assist at a protracted meeting which the Jesuits were holding. After having devoutly attended the masses which were every day celebrated, and heard the sermons which were preached during the exercises, the young man presented himself at the tribunal of confession, that he might be delivered from the burden of sin which heavily pressed upon his soul. He had confessed but a few times when his confessor gave him absolution, and directed him to receive the eucharist. He was astonished at the ease with which sins that appeared to him so heinous were pardoned. He endeavored to persuade the priest that he was not yet sufficiently prepared for the holy ordinance, but he was unsuccessful; the priest commanded him to render obedience at once. He returned to his lodgings very sorrowful, yet determined not to expose himself to the peril of committing sacrilege, as he considered it, in receiving the communion while his conscience was so oppressed with the burden of his sins.

Next day he went again to confession, when the priest sharply reproved him for his disobedience, and told him to go to him no more till he had yielded submission. Among other expressions used by the priest on that occasion, and which deeply impressed his mind, were these words:—"*Do you think that I design to damn you?*" Distressed at finding that his confessor would not allow him to prostrate himself at his feet any more, but being still unable to overcome the reluctance and fear which prevented him from communion while his conscience was oppressed with sin, he wept abundantly, and sorrowfully took the road that led to his father's house. The words of the priest were continually sounding in his ears,—"*Do you think that I design to damn you?*"—till at length he became satisfied that the execution of the implied threat was possible, and from that moment he resolved to learn to read, that he might be able to examine the book whence the priests derive their knowledge and their instructions, that he might judge for himself, whether his confessor had been faithful, or whether he himself had been too scrupulous in refusing to do what had been required of him. About the same time he learned that a person had arrived at St. Pie, who gave copies of the Gospel of the Lord Jesus Christ to all who were willing to accept them. He found means to

procure a copy, and, by the assistance of a little girl, soon made such progress in the art of reading as to be able to understand what he read. How great was his surprise, when he discovered, by the Sacred Volume, that no man could take away his sins, and that the blood of Christ only can wash and cleanse the soul! The perusal of the New Testament was a new era in his life. Meanwhile the fact of his reading the book was known to no one but his young instructress, who faithfully kept the secret. When he was able to read without assistance, he spent whole days in perusing the Word of God. Then he determined in his heart to separate himself from the Church of Rome, which had so long kept him in ignorance of the true doctrine of free salvation by Jesus Christ.

Soon after, he left the paternal roof, to seek employment elsewhere. He took with him the precious volume which had revealed the falsehoods of Romanism. The more he read the Gospels, the more clearly he saw the absolute necessity of conversion to God, yet he wished it to be delayed, that he might not be exposed to the persecutions of the world. He could not long conceal the state of his mind, and then, in order to escape the mockings and insults of his young companions, he imitated the example of Peter, who, at the sight of a servant maid, swore that he knew not his Master.

From that time he became more worldly than ever, although his conscience continually reproached him as a traitor to his God. He continued three long years in this deplorable condition, struggling against his conscience and against the word of God, which continually warned him that he was deficient in his duty, both towards God and towards his own soul. Sometimes he seemed to show signs of penitence, but generally he affected complete unbelief, and he lived in open sin.

Last autumn a bishop of the Romish Church visited the place where he lived, for the purpose of consecrating a new church. He hastened to the spot, that he might converse with him on the Bible, and ascertain whether he could maintain his sentiments by the authority of the word of God. He was convinced in a few moments that the bishop was not better acquainted with the Bible than any priest, and to all his questions concerning the doctrines of the Christian religion, he received only vague and evasive replies, sometimes contradictory, and frequently accompanied by contemptuous and insulting language. He returned home, more fully persuaded than ever that Romanism cannot stand before the light of the Gospel of Jesus, but at the same time more determined than ever not to be converted to God. He continued several days in that state of impenitence and hardness of heart,

when, being one day engaged in the forest, cutting wood, with a very heavy axe, his foot suddenly slipped, and the axe violently struck his leg, just at the knee-joint. The loss of blood was so great that he fainted, and was conveyed to his lodging in an insensible state. As no surgical assistance could be obtained, those about him made use of some very powerful remedies, and succeeded in stopping the flow of blood, but the effect was a violent inflammation, which threatened to produce mortification, not only of the leg, but also of the thigh. In this sad condition his friends brought him to my house, which is about three leagues from the place where he received the hurt. I was not at home at the time, but Mrs. Cote, perceiving the frightful condition in which the young man was, would not allow him to be taken back. She prepared a room for him, applied soothing poultices to the wound, and the result was, that when I returned home, on the second day, I found that God had blessed the application of these simple remedies. In a few days the patient was out of danger, though the size and depth of the wound precluded the hope of a speedy cure.

It was necessary that he should reside some time with us. I felt it my duty to converse with him on the state of his soul. I pointed out to him the goodness of the Lord, in chastising as a father,

instead of smiting him to death. I urged him to consider seriously his obstinacy in refusing to submit to Him who had so often knocked at the door of his heart, and entreated him to delay no longer, nor to continue to resist the grace of God. A fearful struggle followed. At length, having been led to confess and deplore the wickedness of his past life, and to shed many tears of repentance, he experienced reconciliation with God through the Lord Jesus Christ. Having found peace, he became joyful and happy, and was enabled to thank God for having chastened him in fatherly tenderness. He remained with me till his cure was completed, and then returned home. Shortly afterwards he came back, and earnestly requested me to take him again into my house, that he might be more perfectly instructed in the way of the Lord. He soon informed me of his desire to become a Colporteur, that he might advance the Kingdom of the Saviour among his fellow-countrymen. Having sought divine direction in the affair, I complied with his request. He remained a few months at my house, and then went to the Mission House at Grand Ligne, where he is now under preparation for the work in which he is hereafter to be engaged. He continues to give proof of sincere piety, and genuine devotedness to the cause of his Master."

After relating two other interesting conversions Dr. Cote goes on to say:—

"While our Heavenly Father has been pleased, in his great compassion, to increase and multiply our little flock, He has also seen fit, in his infinite wisdom, to take from us a brother whom we all highly esteemed, and who was the first at St. Pie to receive the light of the Word of God. Those of your readers who are acquainted with the history of the religious awakening at St. Pie, in 1841, will doubtless remember that at that time, by means of a Bible which his father had left him at his death, Jean Baptiste Auger began to discover the errors of the Church of Rome, and the truth of Christianity. From the moment of his conversion till his death, which took place on the 25th of March last, he maintained an undeviating consistency. He was always the stern enemy of error, and the zealous advocate of the cause of his Divine Master. The week before that in which he died, I conversed with him very seriously on the state of his health, and felt it my duty, as a medical man, to tell him that I feared he could not long withstand the attacks of a disorder which was undermining his strength, and appeared likely to issue in consumption. I was then very far from expecting that within eight days I should be called to commit to the earth the mortal remains of that beloved

brother. The day after our conversation I was confined to my bed by sickness, and brother Auger was also in the same state. Two days after, a messenger came to me in the night, to tell me that he was alarmingly ill, and the next day at noon I left my bed, though with difficulty, to visit him. I found that he was very near death. He asked my opinion of his state. I could not conceal from him the truth, and therefore told him that he must prepare to meet God in a very short time. He began immediately to sing a hymn of praise, and then requested me to pray. Then he proceeded, with the utmost calmness, to arrange his temporal affairs, continually praising and blessing God that, after having given him full opportunity to make sure his calling and election in Jesus Christ, he was now pleased, in great mercy, to call him to himself. From that time till his death, which occurred about thirty-six hours after my first visit, his whole time was employed, as far as extreme suffering would permit, in singing hymns, praying, and exhorting those who were around his bed. He besought Christians to persevere in the faith, and the unconverted to repent and commit themselves to Jesus. He asked for one of his old friends who knew the Gospel, but who still continued in sin, through fear of the world; and admonished him to turn to the Lord, to burst the bonds which confined

him, and to embrace the salvation offered in the Gospel. He sent for one who had denied the faith, but he did not arrive in time to receive from the lips of the dying man the counsels which he had intended to give, if God had permitted him. Having told me, however, what he had purposed to say, I repeated to the fallen brother the solemn admonitions which his dying friend had charged me to give. They produced the desired effect. The backslider confessed his fault, abandoned his errors and his evil ways, and, to all appearances, affords now good proof of a Christian life.

Perceiving one of his friends in tears, he addressed him in the following manner:—"If your friend was about to receive a large inheritance, would you weep over his fate?" The other having answered in the negative,—"Well," he replied, "that is my position; in a few hours I shall have heaven for my inheritance; therefore shed no more tears on my account." Towards midnight he asked me how long he might yet live: "hardly three hours," I replied,—"by that time all will be over with you here below." As the end of the three hours drew nigh he felt that death was at hand. Sitting up in his bed, and joining his hands together, he began to repeat the Lord's prayer, with a loud voice: but when he came to the words, "Forgive us our offences," his voice failed him,

and he was obliged to lay his head on the pillow and finish the prayer in a lower tone. Then, having bidden farewell to those who surrounded the bed, by an impressive motion of his hand, he was heard to exclaim, in a low whisper, "Come Jesus, come,"—and immediately expired, without pain.

His funeral was attended by an immense concourse of people, among whom was a large number of Romanists, who came to pay that tribute of respect which his irreproachable conduct had ever secured. We have reason to hope that we shall ere long see the fruit of the good seed scattered abroad by our friend, both during his eminently Christian life, and during the short period of his sickness.

Since my last Report, twelve new members have been added to the Church at St. Pie on a public profession of their faith, all of whom, with only one exception, have been snatched from the delusions of Popery. There are many others who are under serious concern for the salvation of their souls.

Some time since I received an application from ten families in this parish, all Romanists, requesting me to interest myself on their behalf with the Swiss Mission, that a schoolmaster might be sent to instruct their children, promising to furnish a site for a building, to erect at their own expense a schoolhouse, (the floors, doors, and windows excepted,)

and to give legal possession of the property to the Mission. We are not aware that the Gospel has been introduced to more than two or three families, nor has it produced as yet any effect upon them. We think that in this proposal of theirs the finger of God is visible, and that He is about to call more souls to the knowledge of the truth. The site that is offered us is very valuable in this respect,—it is situated in the midst of influential and respectable families. May the Lord bless this new enterprise, that it may issue in the glory of his holy name!

In closing this Report, dear brother, I have to request that you and your readers will pray for one who knows and feels his weakness, and his unfitness for the work to which it has pleased the Lord to call him. May all Christians who read these lines determine not to forget us in their daily supplications at the throne of Divine grace and mercy. And now, beloved and much honored brother, believe me, for life, your affectionate brother in Jesus Christ,

C. H. O. COTE.

Rev. J. M. CRAMP, A. M.

Dr. Cote continued to labor at St. Pie and vicinity until the spring of 1848, and though for the last year or two no revival took place, we have reason to think that the blessing of God rested upon

his missionary efforts, and that they were blessed to many a soul.

In August, 1847, he wrote: "I cannot say, with truth, that the cause of the Saviour advances in this place as fast as the children of God would desire. . . . . The priests of the church of Rome are violent, and spare no pains to prevent the circulation of the Word of God among their flocks, proving by this dread of the truth that they are of the number of those who 'hate the light, and will not come to the light, lest their deeds should be reproved.' Nevertheless, in spite of all their efforts, we see from time to time individuals withdrawing themselves from the worship of the Beast in order to take refuge at the feet of Him, concerning whom John the Baptist said, 'Behold the Lamb of God that taketh away the sins of the world;' and these experience the fulfilment of the declaration, that 'to as many as received him, to them he gave power to become the sons of God, even to them which believe on his name.'"

Whilst resident at St. Pie, Dr. Cote was called almost every year into the United States a month or more, in order to awaken an interest in favor of the Mission, and collect funds for its support.

In the spring of 1848, the circumstances of the Mission were such that he was obliged to visit the United States, and spend considerable time there.

He resigned his charge at St. Pie, and proceeded on his journey which lasted eight months. A great part of this period was spent in the city of Philadelphia, where he prepared for the press, and edited for the American Baptist Publication Society several French works on the Romish Controversy. There were six publications, three books and three tracts. The volumes were, "Extracts from Ecclesiastical History on the Origin of some of the Errors of the Romish Church," prepared by Rev. L. Normandeau; "Pengilly's Scripture Guide to Baptism," translated by Rev. L. Normandeau; and "Remington's Reasons for becoming a Baptist," translated by Dr. Cote. The first of these volumes contains 180 pages, the second, 200 pages, and the third, 80 pages, making an aggregate of 460 pages. The tracts were all prepared by Dr. Cote; No. 1, The Holy Bible on Baptism; No. 2, A Chronological Table of important events; No. 3, A Word in Passing, to those who have left the Romish Church. He acquitted himself of his task with diligence and fidelity, and was very successful in his efforts to gain friends and funds for the Mission.

He returned to Grande Ligne, where his family had lived during his absence, at the end of December of that year.

## CHAPTER IX.

### HIS LABORS AT ST. MARY, NEAR FORT GEORGE.

After his return from the United States, Dr. Cote spent two months at Grande Ligne, waiting for the directions of his Heavenly Father in regard to his future field of labor. His attention was drawn towards St. Mary, a parish some twenty miles east of Grande Ligne, where a certain number of families had been listening to the Truth.

But the difficulty in the way was the uncertainty of getting a house. One was for sale, but the proprietor refused to sell it for Dr. Cote. However, God, who designed to make him the instrument of much good in that place, opened the way. An English Protestant, a friend of the Mission, knowing these circumstances, found the means of buying that house, and soon the Doctor took possession of it, to the great astonishment of the Roman Catholics.

The priest of the neighboring parish was so angry at it, that he came with about a hundred of his parishioners with the avowed purpose of driving away Dr. Cote. But God watched over his servant,

and the mob dispersed without daring or attempting to do any harm.

During the spring and summer of 1849, he visited many families to whom he spoke of Christ crucified. His profession opened for him the doors of many houses, and whilst relieving the sufferings of the body as a physician, he forgot not the precious soul, but made it a rule to speak about the Gospel, wherever he was called.

In the autumn, he again visited the United States, and on his way to New York wrote the following letter, in which he alludes to the usefulness of the books prepared the year before in French, and published by the American Baptist Publication Society.

DR COTE TO REV. T. S. MALCOM, PHILADELPHIA.

*St. Johns, 10th November*, 1849.

DEAR BROTHER:—Had I considered my own feelings, I should have written to you a long time ago. But it has been impossible for me so to do on account of my numerous engagements. It is now my intention to visit Philadelphia, and there I shall have the pleasure of relating to you personally all the good that the books which the American Baptist Publication Society printed for us, have done among our poor benighted Romanist population.

We have distributed nearly all of the "Extraits de la Historie Ecclesiastique;" and as imperfect as they were, they have done us an immense deal of good. My object in writing to you to-day, is to beg from your Society a grant of the remaining portion of that work in your possession, as also a good supply, if you can give it, of the "Table Chronologique," which also has proved very effectual among the Canadians.

Dr. Cote was appointed a missionary of the American Baptist Home Mission Society, in common with the other ministers of the Grande Ligne Mission, and public preaching was established at his house. It began to be attended by a few individuals. The number of the hearers gradually increased; souls were converted to God; and before his death he was blessed to see some fifteen families abandoning the Romish church. He baptized in July and August seven converts, and as many more manifested a change of heart, and were ready to make a public profession of their faith by being buried with Christ in baptism.

The field of St. Mary was beginning to be very interesting, and we thought our brother was settled there for a long while. A church, we anticipated, was soon to be organised. When he was at the Grande Ligne last, just before he set out for the

United States, where he was to die in a few days, he spoke of it, and appeared very desirous that the converts of St. Mary should be organised into a Christian church, and enjoy its holy privileges; but we are all permitted to learn that while man can anticipate, hope and appoint, God, whose thoughts are higher than our thoughts, can wisely and mercifully disappoint. "He doeth all things well."

## CHAPTER X.

### HIS LAST ILLNESS AND DEATH.

Dr. Cote was invited to attend the annual meeting of the Lamoille Association, which was to take place at Hinesburgh, Vermont, on the 18th September, 1850; and desirous of seeing his brethren who were going to meet there, and of interesting them in favor of the Grande Ligne Mission, he accepted the invitation. On his way, he felt some indisposition, but it was not thought serious. On the morning of the day that the Association was to meet, he was seized with a violent pain in his left arm, which was at first supposed to be rheumatism. However, he was able to address the meeting, though with difficulty. But soon afterwards his pain increased and extended to every part of his body. Seven physicians were called in, who pronounced it a case of inflammatory neuralgic fever. All their efforts for his relief were useless. His time had come to leave this world of sin and trial for his heavenly inheritance, and it was not in the power of man to accomplish his recovery.

We have two accounts of his death, one from an enemy, and the other from a friend. The one is from the Melanges Religieux, a Catholic paper, the substance of which was that Dr. Cote was preaching in a chapel which belonged to his sect, while at the same time a Catholic priest was preaching in a neighboring church. All at once he felt a sense of suffocation, and fell down in great agony. Some expressions of remorse, in view of his life, fell from his lips, but he died without manifesting any signs of true repentance. Nay, he went so far as to try to pervert a young man who stood at his side, but happily, he was on his guard, and could not be shaken from the faith. Such is the lying spirit in the mouth of Popery, to this day. So are its ignorant victims deceived, and held in bondage.

The other account is from Mr. Normandeau, of the Grande Ligne Mission, who was present at the time of Dr. Cote's death, and writes as an eye-witness of the glorious though mournful scene.

From an early period in his sickness he had a settled impression that he should not recover. His sufferings were intense, but in the midst of them Christian patience had its perfect work. To those around him he would say, "Talk to me about God." On one occasion he remarked, "In me you see a perfect development of physical suffering, and of spiritual peace." When a Christian brother said

to him, "It does not seem as though you could be spared from the mission," he replied, "God's thoughts are not as our thoughts, nor his ways as our ways." And so it proved.

He had sent for Rev. Mr. Normandeau of Grande Ligne, and not long after this gentleman had arrived at Hinesburgh the Doctor seemed better, and some hopes were entertained that he might recover. Mr. Normandeau returned home, but was soon telegraphed to return to Hinesburgh with Dr. Cote's two elder children. Mr. Normandeau arrived on the morning of the 3d of October. The Doctor had fallen into a state of delirium: he imagined himself engaged in religious exercises, and prayed and preached as if in the presence of a large congregation.

"About three in the afternoon, a lucid interval was enjoyed. His children were taken to him. The interview was brief, and the words were few, but expressive. 'I am happy! I am happy!' the dying husband and father exclaimed, and again relapsed into unconsciousness, overpowered by the excitement.

"Shortly afterwards, Mr. Normandeau spoke to him. To an inquiry respecting the state of his mind, he replied, 'Quite well—all is peace.' 'In whom do you place your confidence?' 'In Jesus.' 'Do you think that you are dying?' 'I am quite

aware of it.' 'Does it grieve you that you are about to leave the world?' 'Oh no!' 'But your family?' 'I *leave them in the hands of God.*' We spoke to him," says Mr. Normandeau, "as often as there were signs of returning consciousness, and he invariably said that he had no fear. Some days before, he had remarked to those who were in attendance, that he had reason to be very thankful that this sickness had not come upon him while he was yet in his sins, and in connection with the church of Rome. From the beginning of his illness, he had felt persuaded that he should not recover; he expressed this opinion to Mrs. Cote, at the same time consoling her by the assurance that God would take care of her and the children.

"He became gradually weaker till midnight, when unequivocal symptoms of approaching dissolution appeared. At one o'clock in the morning he peacefully departed, dying without a struggle, October 4th, 1850, in the 42d year of his age."

He had expressed the desire of being buried at Grande Ligne, and in compliance with this request, his remains were conveyed there and deposited in the Mission burial ground, in the presence of a large and deeply affected assembly. They were followed by many of the friends at Hinesburgh as far as Burlington, and by some of them to the place of burial. The funeral sermon was preached in

French at the Mission Chapel, by Rev. L. Normandeau, from 1 Peter iv. 7. Rev. L. Roussy read the Scriptures, gave a brief, but solemn address, and offered prayer at the grave. Thus ended the funeral service of a great and good man. Many of the converts of St. Mary were present, and accompanied in tears to the grave their beloved minister, whom a few weeks before they had in their midst in perfect health and entirely engaged in the missionary work. They mourned, not as those, however, who have no hope, but as children who bow in humility and resignation before a good and wise Father, whose dispensations are all love and mercy.

## CONCLUSION.

Dr. Cote was a true *patriot*. He loved his country, and was always desirous of doing something for its welfare. At first, not knowing any better way, he sought the remedy to its evils in political and social changes alone, and had recourse to unlawful means. But when he was enlightened by the Word and Spirit of God, he saw that the only foundation for happiness and prosperity is in the religion of the Gospel; and he immediately endeavored to impart it to his fellow-countrymen, pointing them to the Son of God, by whom if they were once freed, they would be free indeed.

Dr. Cote was a true *missionary*. His missionary career was not long; it was only eight years, but it was well filled, and certainly successful, if we consider the numerous obstacles that beset the paths of the servants of God in Lower Canada.

His medical profession, his thorough education, his piety of heart, and his natural activity, eminently fitted him for the arduous duty of a pioneer missionary. He could get access to many families

whom another minister could not reach, and nothing delighted him more than being actively engaged in ministering to the bodily and spiritual wants of his dear fellow-countrymen.

He possessed more than common natural powers, and great energy of character. Whatever he undertook, he accomplished with all his might. The same remarks might apply in regard to his views, which were generally very *decided*. However, his attachment to his convictions did not prevent him from enjoying the "communion of saints;" he associated himself with Christians of all denominations, and was happy among them.

Dr. Cote was a good *preacher*, though not regularly trained for the ministry. His political career had accustomed him to speak in public, and as soon as he knew the truth he became a preacher and a missionary. The writer remembers having been deeply affected when he heard him for the first time proclaiming the Gospel. He had heard him before speak in public; it was during the time of the rebellion, when the Doctor harangued the soldiers before one of the fearful battles in which he was engaged; but now, himself converted a few months before, he saw the rebel transformed into a soldier of the cross of Christ, and proclaiming the glorious Gospel he loved so ardently, and he could not sufficiently bless his Heavenly Father for the

great and glorious change that had taken place. And now, after having toiled but a little while in missionary service with him, he mourns over him as over a dear departed fellow-laborer, a faithful friend, and a sincere brother in Jesus Christ our Lord.

Dr. Cote was also useful as an *author* and *editor*. Perhaps when all earthly things are summed up, this branch of his labors will be found laden with precious fruit beyond all the rest.

None who have read his Reply to "Kirwan," however much they may deplore its necessity, can doubt his eminent ability, effectiveness, and Christian spirit as a controversial writer. Alas! that on such a subject—a subject which lies at the very threshold of the Christian church in all the lovely simplicity of a Christian duty—the watchmen of Zion should not see eye to eye, and lift up their voices together! It is not our intention to dwell on this subject, where the vantage ground of Scripture was so clearly on the side of Dr. Cote, but as an act of justice to his memory to say, that he amply acquitted himself of every allegation which was brought against him in the New York Observer; and displayed a beautiful example of the union of wisdom, faithfulness and love, as honorable to our common Christianity as to his own individual profession of its transforming power.

Of the works which he prepared for the press, in the French language, many thousands of copies have been circulated already in the United States, in Canada, in Hayti, and in France. Two of them have been eminently successful in opening the blind eyes, viz., "The Errors of the Romish Church," and "A Word in Passing." In reference to the surprising effects of the latter tract, a missionary in Hayti writes, "Had Dr. Cote written nothing else, he would not have lived in vain."

In reviewing the Life of Dr. Cote we are struck with several points worthy of reflection.

1. We see the vanity and misery of Infidelity. Born and bred in the Roman Catholic church, his discerning mind perceived her corruptions, and her pernicious influence on his countrymen, whom he loved with a patriotic affection. He threw off the fetters of her despotic sway, and in ignorance of any better faith, sought refuge in a skeptical philosophy. But in vain. He found nothing satisfactory, nothing sufficient to solve the inquiries of his mind, to alleviate the burdens of conscience, or purify and fill the yearning affections of his heart. Professionally attending on a dying friend, he could neither stay the uplifted arm of death, nor charm away the venom of its sting by any well grounded hopes of pardon and immortal happiness beyond the grave. Over the cold grave hung the

gloomy shadows of dreadful uncertainty. The tears he shed for his lost friend were the tears of despair. Nor was he able to find rest for his soul, until he was effectually led to the knowledge of the truth as it is in Jesus.

2. We see in his conversion a remarkable instance of God's distinguishing grace. The question of the Apostle, "Who maketh thee to differ from another?" admits of but one answer; and that answer Dr. Cote was ever ready to give from a full heart of trembling gratitude. He had seen his friend die without hope. He, though equally unworthy, perhaps more guilty in the sight of God, was spared, softened, humbled at the foot of the cross, and filled with unspeakable joy and peace in believing. Why was this? The fact is certain. The cause lies deep in the recesses of God's unsearchable wisdom and love. From the midst of the thick darkness, we hear a voice of Sovereign Majesty, declaring, "I will cause all my goodness to pass before thee, and I will have mercy upon whom I will have mercy." In Dr. Cote we see a brand plucked from the fire—a vessel of mercy prepared afore unto glory—a chosen vessel to bear the name of Christ to his deluded and perishing fellow-men. What a song of admiring and adoring gratitude must be his forever! And how thankfully should we also glorify God in him!

3. We learn from this Memoir that even Infidels, who were formerly Roman Catholics, are within the reach of evangelical labor, and hope. We say even Infidels, for such was Dr. Cote before he was brought to the careful study of the Bible. Robert Hall has somewhere said that "Infidelity is merely a noxious spawn, bred in the stagnant marshes of a corrupted Christianity," and the justice of this observation is seen in the biography before us. Had not Dr. Cote seen in the Romish church to which he belonged by birth and education, such a mass of glaring corruption, he might never have felt the shock and recoil which drove him into unbelief. Or, if he had made that painful discovery in the light of the Scriptures, he might have cast off *Rome*, without casting off *Christianity*. But as he had ever been trained to regard them as one, it was not easy to make the necessary separation, even were he so disposed, until he became acquainted with the Bible, the Book forbidden by Rome, lest its light should expose her aggravated sins. To the study of this Book we have seen that he was led, by observing its happy influence on the hearts and lives of sincere Christians. The prayer meetings of the little church at Swanton first unfolded to him the holy beauty, the elevating hopes, and the tender tranquillizing power of the spiritual life imparted by Christ to all true believers.

4. If then in his case we see there is hope of reclaiming the Infidel, much more do we see such hope of success in evangelical labors for the instruction and salvation of Roman Catholics. The letter of Dr. Cote to his wife, so prompt, so earnest, so affectionate, so judicious, was precious seed sown in tears, soon to be reaped in the joy of her conversion and faithful co-operation in the work of Christ. The whole history of his subsequent labors, and indeed the whole history of the Grande Ligne Mission from the beginning to this day, afford abundant proof that no depth of ignorance and superstition, no power of hereditary prejudice, no arts of a wily and desperate priesthood, can rear a barrier impassable to the humble, prayerful, persevering efforts of evangelical Christians for the conversion of Roman Catholics. No doubt can exist on this point in the mind of any individual, after reading this Memoir. The brief Narratives that follow will form the proper sequel, support, and seal of this gratifying position.

5. No one, it seems to us, can fail in deriving from the latter part of this Memoir, the cheering lesson that God reigns in the promotion of His own kingdom; and that, as a consequence, opposition of all sorts may be overruled for good. It is a short-sighted philanthropy that hopes to find every effort and sacrifice for the good of others,

greeted by universal applause, and individual gratitude. However worthy of being welcomed thus, the life and death of our Redeemer teach us upon this point a more stern and awful truth. We may go forth with the lamp of life to benighted men, and yet find that they love darkness rather than light, because their deeds are evil; or they have encompassed themselves "with sparks of their own kindling"—the vain but flattering hopes of self-righteousness; or they are blinded and betrayed by the arts of false teachers, crying 'peace, peace,' when there is no peace. It is not difficult to incite men in this condition when opportunity serves, to acts of popular violence in order to extinguish the light that annoys them. And God permits the trial, that the spirits of men may thus be more fully tested; and that the transforming power of the Gospel may appear more conspicuous and glorious by the vivid contrast with the evil it has come to expose and destroy. Hence the precepts: "Render to no man evil for evil; but ever follow that which is good, both among yourselves and towards all men." "Be not overcome of evil, but overcome evil with good." "Love your enemies; bless them that curse you; do good unto them that despitefully use you, and persecute you; that ye may be the children of your Father which is in Heaven." The happy effects of obedience to these precepts in the

history of the persecuted Christians of St. Pie, as recorded in this volume, will recur to every mind in this connexion. The right of appeal in such cases to the protection of the civil power, is beyond question, and in some extreme cases, it is equally clear that its justice may be invoked in redress of wanton injuries; but when justice has pronounced in our favor, then to temper its action with mercy, and repay good for evil, is not more the peculiar glory of the Gospel than it is its peculiar power of winning new victories and nobler triumphs for the Truth. Such has been the case at the Grande Ligne Mission.

# Memoir of Mrs. M. Y. Cote.

# MEMOIR.

No one who has read the tender and beautiful letter of Dr. Cote to his wife, immediately after his conversion, can be indifferent to her character and history. The following sketch is compiled from a letter of Madame Feller, published in the Grande Ligne Mission Register of 1851, addressed to the Ladies' Associations auxiliary to the Mission, and from a few other materials illustrative of her conversion, and of her feelings in view of her husband's death, and in expectation of her own.

Mrs. Cote's parents were English Roman Catholics. They trained her up strictly in their own faith, to which she became sincerely attached. She spent several years of her life in a convent, while receiving her education; and when afterwards married to Dr. Cote, she was a devout Roman Catholic, submissive to all the teachings of her church. At that time, indeed, Dr. Cote himself was still within the pale of the Romish church; and when he withdrew, and became by degrees an Infidel, his wife applied herself the more diligently to her religious

exercises; performing twice as many as before, in the fond hope that a part might be imputed to her beloved husband! Whole nights were sometimes spent in repeating her prayers for him, with weeping agony.

The time of "the two rebellions" in Canada, in which her husband, from his patriotic zeal, took so prominent a part, was marked by many misfortunes, and filled with bitter grief to Mrs. Cote. Separated from her husband, for whose life she constantly trembled, she saw her house plundered and burnt; sick, and with two young children, she found herself destitute of every thing, in a severe season, until a generous friend furnished her the means of seeking a new abode. Even then she cruelly suffered both bodily and mentally, as long as she was unable to join her husband in his place of exile. But that place of exile was a scene of mercy, from which was dated the happiness of their future lives. It was there, through the grace of God, that Dr. Cote was brought to the knowledge of the Truth; and his wife, perceiving the happy change produced in him, was convinced it was the work of God, and subsequently led to seek the same blessing.

The result was not immediate. After receiving the French Bible sent by her husband, she was still too much under the influence of the Romish church to dare to read it. But one day when riding out alone

in her brother's carriage, she met an elderly English gentleman of her acquaintance, who in the course of conversation informed her that he was going to attend a prayer meeting at the Grande Ligne Mission. She expressed her astonishment that he should go to the worship of fanatics and deceivers. He told her that she was greatly mistaken—that they were not bad people, but simple Bible Christians, whose chief desire was to follow Jesus Christ —and begged her to go with him to the meeting, and judge for herself. She hesitated some time, but at length from the confidence she felt in his integrity, and the recollection of her husband's happy change, she determined to go. There she heard for the first time in her life, the word of God read, and her heart was touched with its truths, and with the prayers that followed. On returning to her brother's house, where she then resided, she took up with trembling earnestness the neglected Bible, and prayerfully resolved to follow her husband's advice, and make it her guide to salvation. But in order to do this she soon found it would be necessary to incur the displeasure of all her Roman Catholic friends, and indeed to be banished from their society. The house of her brother could no longer be her home, nor would her own father receive her. Her mind was torn with conflicting emotions, but the path of duty appeared plain. She

determined to join her husband in exile, with her two little ones. Afterwards she sought the spiritual aid of the Christians of Grande Ligne, that she might find rest to her troubled conscience, in the only true way revealed in the Gospel.

"Then," says Madame Feller, "with the simplicity of a child, she came and asked us to receive her, and instruct her in the way of life. I shall never forget the blessed moment in which her heart understood the way of salvation, and received the grace of God. Mr. Roussy was explaining to her the third chapter of the Gospel of John, when suddenly she exclaimed, 'What unction comes upon me! my soul is filled with it! my body even is impressed by it!' She had just been enabled to believe that God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. Three weeks afterwards she went to relate to her husband what God had done for her soul."

This all-important change occurred in 1841, and was decisive of her future course. On leaving the Romish church, as was foreseen, Mrs. Cote was abandoned by her relatives. This was very painful to her feelings; but she enjoyed the full consolations of the Gospel; and longed to impart them to others by every means in her power. Hence when her husband resolved to become a Missionary, she joined

him with all her heart, and remained attached to this blessed work until her death. Many instances might be given to show the fervor of her zeal and love. On this point Madame Normandeau says, in a letter to her daughter :—

"No one knows better than yourself, how truly your dear mother's spirit was a missionary one—though she never took the name of missionary, and in her humility felt that she was not one. She sacredly improved every opportunity, daily providence and circumstances offered, to bring forward Jesus as the Saviour of sinners. The pedlar offering his wares, and the pauper soliciting aid, will alike remember her earnest appeals to their consciences, and the fervid simplicity with which she told them the story of the Cross. She ranked herself among the poorest of Christians, but, O, she was rich in faith, and ever felt that she was an inheritor of the precious promises."

The two leading features of her character were simplicity of faith and gratefulness of affection. She received the Holy Scriptures and enjoyed them as a child; and like David took delight in numbering the many tokens of the goodness of God, and giving Him thanks for them all.

Under the heavy stroke which so suddenly bereaved her of her husband, Mrs. Cote was stronger and more sustained than her friends had dared to

hope. She was silent and opened not her mouth, because it was God that had done it. The following letter to Mrs. J. L. Seddinger of Philadelphia, written about six months after her husband's death, lays open the recesses of her bleeding, but submissive heart :—

FORT GEORGE, (C. E.,) *March* 19, 1851.

Dear Sister in the Lord :—Yours, dated November 1st, was handed to me by Madame Feller in due season. I would have answered it long ere this, could I have made up my mind to write concerning the death of my dear departed husband. But it was impossible. I could not muster courage sufficient to do it. To-day I was in hopes I could; but how little do we know our own strength! Every pore is opened anew, and I feel as I did the first week of his death. Yet I mourn not as many do; for I know that he is happy, and that he is with his God and our God. What a blessed and happy thought! Delivered from all temptations and sins, no sorrow can now reach him, for he is forever enjoying the bliss of the redeemed.

"Yes, dear sister, my loss is great, and deeply do I feel it. Notwithstanding I feel that the Lord has indeed been the widow's God, and that He has answered the prayers of my dear friends; for I have been wonderfully sustained in all my trials.

Although not one of my own relations has been near me since his death, the Lord has raised other friends; and how precious and soothing have been their sympathies in the hour of affliction. Please remember me affectionately to all the dear friends in Philadelphia. Often have I heard my dear husband speak in raptures of the kindness that was manifested towards him in your family and many others in the same place; and how truly did he realize that the religion of Jesus is a religion of love!

"The little flock in this place felt, and still feel his loss very much. Mr. Roussy has taken his place, and I am happy to say the work is still prospering, and many souls are coming to the knowledge of the blessed Gospel. It is the Lord's work and not man's; therefore He will take care of it, and raise efficient laborers to perform it.

"My dear children are, thank God, pretty well. I cannot say as much for myself. My health has been very poorly all the winter.

"Please remember me in your prayers, also my dear little ones, that we may all meet at the throne of grace. I shall be most happy to hear from you whenever you can make it convenient. In the mean time believe me, my dear sister, to remain

'Yours affectionately in the Lord,

"MARGARET Y. COTE."

It will be seen from this letter that Mrs. Cote was then in feeble health; and under the impression that she would not long remain in this world, she made all her arrangements accordingly. Providentially two years before, her husband had insured his life, and the avails of this foresight now came into her possession. Deeply thankful for the means thus furnished her to bring up her children, she removed in the summer to Grand Ligne, as the most suitable place for the education she intended to give them. But before the house she was building there was ready to receive her, she was gone to that house not made with hands, eternal in the heavens.

"From the commencement of her sickness," writes Madam Feller, "she had no hope of recovery, and her maternal heart had a moment of anguish at the thought of leaving her children. But very soon she humbled herself for this want of confidence, and with a simple and firm faith, confided her children to the care of her Heavenly Father. With the most perfect confidence she left them to the Missionary family, saying: 'I know my children are your children.'

"From that time not a cloud obscured her faith; she consoled her children and her friends. 'Do not cry,' she would say, 'but since you love me, rejoice; my soul is going to appear before God.'

Hearing somebody weep, she said, 'Do not weep; there is cause for rejoicing; a poor sinner saved by grace is going to appear before God.' She spoke to those around her of the happiness she enjoyed in the peace and love of her Saviour, and ceased not until her last breath to render thanks unto Him, for the mercy He had shown."

The following letters from Madame Normandeau to Rev. Mr. Gillette of Philadelphia, and to Mrs. Cote's eldest daughter, then in a Female Seminary in the same city, will furnish many interesting particulars. The first is dated,

"September 19, 1851.

"*Dear Bro. Gillette*:—I leave the bedside of our almost sainted sister just to tell you, in all tenderness, to prepare the mind of our dear—— for the intelligence I have to communicate, that her dear mother is dying gloriously. I will write again when all shall be over."

Under the same date, Madame Normandeau writes to the daughter:

"Here I am, dearest ——, with a sad and trembling, yet happy heart, writing. Your dear mother's disease is gaining ground, and she seems like some happy, bright, celestial bird, just ready for a homeward flight. Your dear mother feels that you are just where God has placed you, and

would not have you here; she could not bear a second parting with you, and commends you to her and your God for consolation. That you should have left so short a time since, I do not regret, your dear mother seems so happy in leaving you where you are. Try and imitate her, dearest, and do not murmur. There is no hope of her recovery. How can I leave you? But I must. May Jesus take you to his loving arms."

Again, two days later, the same kind friend writes as follows:

"My chamber, Sunday, 21.

"*My own precious:*—How can I acquit myself of the painful task now devolving upon me? God must be my strength, and yours, too, dearest, to enable you to bear the tidings this sheet will contain. O, that you had the sad pleasure of being with us; but since the good hand of God has denied you this, I will give you many precious details. Ever since I wrote you last, your precious mother has been gradually sinking, and at three o'clock this morning her spirit winged its flight to mansions above, there to enjoy a glorious Sabbath free from sin.

What a privilege it has been to attend her! Such faith! such songs of praise and gratitude! such entire submission to her Father's will and care! A week ago to-day she thought some of

coming to church; but I discouraged her in my morning visit, fearing the effort might bring on her partially checked diarrhœa.

Monday she seemed quite feeble, but thought with care she should soon be well; though she said she scarcely desired it, for she felt her work on earth was done, and she only longed to lay her dust beside her 'good man's,' and to go to rest above. This brought on much conversation about you all, which I shall long remember, and she closed with the assurance that the Lord would do all things well.

On Tuesday morning I found her so much better, that we supposed nothing was wanting but to build her up with nourishing food. Towards noon she told me she was in great distress. Madame Feller found her suffering from what she supposed was indigestion. The spasm passed, and left her weak but otherwise easy. I spoke again of sending for Dr. White. She replied, 'He can do me no good; husband told me I could receive no good from the doctors, that I was nearly done, and must not take medicine; but on going to St. Pie on Thursday, if you have a mind to see him yourself, tell him how I am, I have no objections.' We were then all intending to go to St. Pie, to the examination of the girls' school. I replied, 'We shall not go and leave you so ill. I shall stay and take care of you.'

Wednesday Dr. White came, and said her case was very critical, but he would try what medicine would do. Your mother dreaded the effect upon her weak frame; but summoning her courage, she said, 'Do all you like, I will do my duty.' Your dear mother tried all with wonderful energy, notwithstanding her almost deathly weakness, feeling at the same time confident that her end was near. She suffered comparatively but little pain, for the disease was treated most gently. For twenty-four hours after first taken on Tuesday, she suffered keenly, and often prayed for relief with submission. Wonderful relief was given, and she said to me, 'What a good Lord my Lord is! I asked for a little relief, and he has takan away all my pain; he has always done more than I asked.'

Her frame of mind from the first was most heavenly, rendering it truly edifying to be with her; we all esteemed it a high privilege. It was often with difficulty she could speak; but she said much. O, how much she said, to her dear son Wolfred, praying him not to murmur, not to weep, for a soul was going to appear before its God. We shall never forget the emphasis with which she said often to us, "*Pas une larme, c'est une Maison de joie, par ce qu une ame va paraitre devant son Dieu.*" "Not a tear, it is a house of joy, a soul is going to appear before its God."

When too feeble to do it herself, she bade me draw her wedding ring, and said merely, 'Rose.' I have the precious relic for you, and O, how you will prize it. What prayer she offered for you! 'Tell dear Rose I have nothing more to say to her, she knows my wishes; my desire is that she may be all the Lord's, but tell her I loved her fondly; I do not desire her back, it would be too painful for her to go back alone and motherless; let her improve her great privileges and prepare for usefulness.'

Madame Feller was devoted to her night and day after she fell seriously ill, and was present with many others to close her eyes in death. Though almost speechless for twelve hours before her death, she was conscious, and knew us all until half an hour before her end, when she simply breathed shorter and shorter until life was extinct. Heavenly peace is stamped upon her lovely clay; the spirit left its impress there as it passed to heaven.

O, with what affection did she kiss us all, and point upward! I know I shall not tell you all, for my heart, though happy for her, is sick for us and you, and head and limbs are weary. The dear children, almost sick with weeping, are already established as ours. The Lord teach us all our duty in reference to them.

Little Augusta, patting her mother's pale cheek,

said one day to her,—"God will take you up to heaven, and you will have no more pain, and sister Etta will be Madame Feller's little girl, and I will go to Mr. and Mrs. Normandeau. I shall cry for you, but I shall know you are no more sick.' Augusta now insists that you are all mine, 'Rose and all.'

All the fountains of Madame Feller's large heart are opened for you all. I told Augusta she should love two mothers, and she added, 'One papa,' putting her arms in her own fascinating way around Mr. Normandeau's neck. Dear little ones, they little know their loss, it is you, dear, and Wolfred, who will feel it most keenly. You have my sympathies, my prayers, for I well know your feelings of desolation. Though years have rolled since I was written motherless, the memory is fresh, the heart gushes still. I well know that you can have but one mother. We know you are among the truest, tenderest friends, though comparative strangers. They will ever be precious to you as your parents' friends. One short year has taken both those parents from you. O cruel discipline! but given we know in love. May you all, dear children, receive it at a Father's hand, and bow submissive to the rod, drinking the bitter cup, as your sainted mother said, and seeking the blessings that will surely accompany such chastisement. Mr. N. begs me to

give you his love and sympathy in this trying hour, and that your soul may be abundantly blessed and filled with holy consolation, is the prayer of your sincere friend and mother. C. A. N.

We shall close this sketch with the words of Madame Feller, in her letter of Nov. 4th, 1851, referred to in the beginning, addressed to the auxiliary Ladies' Associations.

"Ladies and dear Sisters:—Since I last wrote you, it has pleased God to cause us to pass through affliction and mourning, by taking to Himself our dear sister, Mrs. Cote. It was on the 21st of September that she left this world, after a short sickness, during which she edified and consoled us. Firmly established upon her most holy faith, she waited for her Saviour, and has responded with joy to His call to pass from this world to Him.

"Our beloved sister was forty-four years old. It was ten years since she believed in Christ,* and not yet a year since the companion of her life had preceded her into eternity.

* We have been informed by her daughter that one of the circumstances which forcibly impressed Mrs. Cote's mind on first joining her husband at Swanton in 1841, was the *sacred observance of the Sabbath* by Protestant Christians. It was new to her, and tended greatly to remove her early prejudices, by convincing her that they were really influenced by the fear of God. This is a fact worth remembering.

"And now, dear sisters, I ask your sympathies and your prayers for our dear orphans, and for those who take the place of the parents they have lost.

"In the faith and love of Jesus,

"Your affectionate and grateful,

"HENRIETTE FELLER."

HISTORY OF THE

# Grande Ligne Mission.

# HISTORY

OF THE

# GRANDE LIGNE MISSION.

CANADA, as all are aware, was discovered and colonized by the French as early as 1608. They brought with them the social and religious institutions of the mother country, which, as plants set in a new and rich soil, flourished and took deep root. The political institutions, it is true, underwent a change at the time of the conquest by Great Britain; but this did not in the least affect the moral condition of the people. They were Roman Catholics, and continued so to be; and the more sincerely and truly, as the poison of Infidelity was neither instilled, nor was the demoralization of the French Revolution felt among them. Popery has held an uninterrupted and undisputed sway in Canada for about two centuries, and has had a fair chance of showing what it can do. Its fruits have been evident: ignorance, stagnation, apathy, superstition, and poverty have marked its reign. In a religious point of view, such was their servitude to

the priests, that every avenue to their minds and hearts seemed effectually and hopelessly closed, and darkness, gross darkness, covered the land. Like ancient Galilee, before the Advent of Christ, the people sat in the region and shadow of death.

And, what may seem astonishing, no efforts of any consequence had been made to evangelize them, until the coming of the Swiss Missionaries. This fact, however, can easily be accounted for: the only people that could have attempted this work spoke a different language, and moreover, as conquerors usually are, were looked upon with prejudice, and oftentimes with hatred. The fact of their being English and conquerors, was sufficient to exclude them from all access to the French population.

However, God had designs of mercy towards the French Canadian people, and light was soon to dawn upon them, which we hope will set no more.

## I.

The revival of religion, with which Switzerland was visited about 1820, awakened, as it always does, a missionary spirit. The efforts of Christians for the conversion of souls, embraced at first their fellow-countrymen, then their neighbors, the Romanists of France, and at a later period their attention was also directed towards Canada. It is worthy of notice here, that it was in the heart of an

humble believer that the zeal for the conversion of the French Canadians was first kindled. Impressed with the importance of sending the Gospel to this people, he would say to his pastor and his brethren: "Do you pray for Canada? Oh! let us pray for Canada!"

This prayer, so evidently the fruit of the Holy Spirit, was soon answered. The Rev. H. Olivier, pastor of a Christian church at Lausanne, left his native country in 1834, for this country, intending to preach the Gospel among the Indians. But, seeing that the French population was deprived of every opportunity of becoming acquainted with the Truth, as it is in Jesus, he resolved to settle at Montreal, and there he immediately commenced his missionary labors. He began to preach in a school-house, kindly offered to him by the Methodists for this object.

The conversion of a young Canadian, and of seven or eight Irish Romanists under Mr. Olivier's ministry, and their union with the Methodist and Baptist churches, aroused the priests, who put forth their most strenuous efforts in order to kill in its germ this evangelistic work. The irritation among the Irish was so great that they went to attack the Baptist church with the determination of carrying off a young Irish woman who was going to be baptized.

The French Canadians were more quiet; nevertheless the effect of the excitement was immediately felt. The congregation began to decrease, and the services in the school house had to be abandoned for want of hearers; from that time Mr. Olivier held meetings in his own house, but these were not more successful. However, he had the pleasure of seeing two other individuals converted to God, and this was an encouragement and an earnest of future success.

Mr. Olivier, notwithstanding all the opposition and difficulties he met with from the enemies of the Gospel, felt confident that a wide door of usefulness was opened, and he felt greatly desirous that some of his brethren at Lausanne should come and join him. He wrote to his friends in Switzerland, placing the subject before their minds, and urging them to consider its claims upon their Christian charity.

There was at that time in the church over which Mr. Olivier had been placed, a lady who was distinguished for piety and holy zeal. After experience of the vanity and nothingness of worldly pleasures, she had been led to Christ, and had taken in earnest the profession of that faith which worketh by love. In imitation of the example of her blessed Redeemer, she went about doing good; visiting the sick and the afflicted, and administering to

them the sweet consolations of the Gospel. Not avaricious, as many professors of religion appear to be, of the knowledge of the truth as it is in Jesus, the desire of her heart was to impart the good news to others. She reflected with emotion on the sad condition of those who are deprived of the blessings of true religion, and felt a strong desire to do her part towards the evangelization of the unconverted. This desire became a decisive call after the death of her husband and of her only child.

It is interesting to trace the origin of the preparation of this Christian lady for the work in which she has been so abundantly blessed. "Since the death of the good husband and the dear child which God in his love had given me, and in his love took from me," wrote Madam Feller two or three years after her coming to Canada, "my heart has been filled with the desire of being devoted exclusively to the service of the Lord. At first, I suppressed this sentiment, which I knew was very contrary to the taste and wishes of my family; and also because I was afraid of deceiving myself in cherishing it. But after a certain time I was convinced that it was the call of God, and resisted it no longer; and during the seven or eight years which followed, I besought the Lord continually to open before me the way, and to show me what he would give me to do in his service. Quite differ-

ent business occupied me during this time; nothing however could satisfy my soul but the love and service of my Saviour."

With such feelings and dispositions, Madame Feller was likely to receive Mr. Olivier's call. The communications of Mr. and Mrs. O., respecting the idolatry, ignorance, and abject condition of the Canadian people took strong hold upon her heart. This people which spoke her native tongue, soon seemed to her the one to which the Lord designed to send her. "This call," says she, "coinciding with the expectation of my faith and the circumstances in which I was placed, and being in answer to a new testimony which I had sought of the Lord, I was convinced that it was his will that I should go to Canada, and I accordingly replied to our friends that I would go, and commenced preparations for my departure."

Mr. Louis Roussy, a minister of the Gospel, who had also been led to choose Canada as his sphere of labor, concluded to start at the same time.

It was in the month of August, 1835, that they set out, and came first to Havre in France, from which place they intended to sail by the first packet. But owing to different circumstances, they were obliged to wait there over three weeks.

This time was not lost; it was spent in spreading the knowledge of the truth. Mr. Roussy did the

work of an evangelist and colporteur upon the wharf and in the ships, whilst Madame Feller visited in company with a Christian sister a number of families, to which she endeavoured to do good.

They were able to sail on the 20th of September. They landed at New York after a happy voyage of thirty days, and proceeded immediately to Montreal, where they arrived on the 31st of October, 1835.

## II.

Ten days after, an opening presented itself. Mr. Roussy was invited to take charge of a school on the *Grande Ligne** of Lacadie. He had not come with the intention of pursuing the calling of a school-master, but he thought this situation would afford him a good opportunity of laying the foundation for future usefulness in that neighborhood, and therefore responded cheerfully to the call. As for Madame Feller, she spent the winter at Montreal. In conjunction with Madame Olivier, she opened a school for the instruction of French Canadian children. Much of her time was also spent in visiting the Roman Catholics in their houses, for the purpose of reading the Scriptures,

* A Grande Ligne in Canada is a street generally straight as an arrow, from five to seven miles in length, and more or less remote from the villages.

L OF C.

and conversing with them on the truths of the Gospel. By these means, she obtained an accurate knowledge of the Canadian character, and was prepared for her subsequent efforts.

Upon their arrival, Madame Feller and Mr. Roussy had found Mr. and Mrs. Olivier sick—having been exceedingly tried by the climate. Their feeble health continued declining, and their physician advised them to return without delay to Switzerland. But, before taking this resolution, a great struggle took place in their souls. They could not consent, they thought, to leave Madame Feller upon this rude and strange soil, and they never would have been able to persuade her to return with them to their dear country. "I was so sure of having followed Jesus in coming to Canada," says Madame Feller, "that no human consideration would have induced me to leave. I was happier in remaining there alone with Him, than I would have been in following my best and dearest friends in returning to our native home."

Mr. and Mrs. Olivier had to start alone. God had sent them to Canada to lead the way for others, and now he called them back to Switzerland. Humbly bowing down before this mysterious dispensation of their Heavenly Father, they left in the month of May of the following year. God admirably sustained Madame Feller in this trial.

She says: "I had foreseen before leaving Switzerland the possibility of being placed in this situation. It is not with delusions that I had entered on this fine career. I had sat down to count the cost before building the tower. I had measured beforehand all the difficulties of a missionary life, and I had not forgotten isolation, abandonment, poverty, even death at the hospital. I could not then hesitate a moment upon the course to pursue. I have come to this country to labor for the advancement of the kingdom of Christ; I had hoped I could do so with my friends Olivier; but since it is not the good pleasure of my Father, I will do in my humble sphere what He may confide to my hands. When I call to mind all I have asked of the Lord, I do not wonder at being led in this path, as for a long time I have hungered and thirsted to live with Him and for Him. . . . Oh! how favorable will my position be to crucify myself, and lead me to seek the fullness of Christ, which shall realize that for which I have so much sighed."

Mr. Roussy, it has already been stated, had undertaken the charge of a school in the parish of Lacadie. Keeping constantly in view the object of his coming to Canada, and anxious to see souls brought to the Saviour, he did not confine his instructions to the communication of general knowledge, but embraced in addition the truths and

duties of religion; and his spare time was employed in visiting the people, and making known to them, in a familiar manner, the way of salvation. One day as he was by the bed-side of a poor sick man to whom he was endeavoring to point out Christ crucified, a woman present was struck with what he spoke, and judging he might preach, she invited him to go, and hold a meeting in her own house on the following Sabbath. He was overjoyed with this opening, and went on the Sabbath evening, as he had agreed to. The neighbors had gathered, and the house was full. They listened with attention and interest to Mr. Roussy's discourse, and invited him to preach again. He appointed the Sabbath and Thursday evenings, and thus was sown the first good seed from which has sprung the ever progressing and increasing work of the *Grande Ligne Mission*. This Sabbath in which the Gospel was preached in its purity to attentive and anxious hearers, deserves to be remembered in the religious history of Canada, and this *Ligne* will ever be considered *Grande* (great,) for it has been marked by the finger of God himself, as the cradle of a great and important work.

The meetings were sustained and were attended by some forty persons. But the priests, informed of these labors, began to preach violently against him, calling him a fool, an innovator, a heretic, and

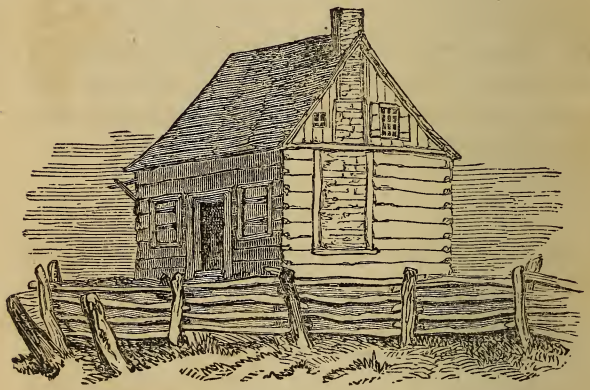
all their fruitful minds could suggest. And through their efforts and influence Mr. Roussy was soon dismissed from his office. He was then fully at liberty to give himself to the propagation of the Gospel.

This preaching, notwithstanding the opposition of the Romish clergy of the neighborhood, continued to be attended by several persons, and it was blessed to the conversion of two or three of them. Mr. Roussy began to travel extensively, preaching the Gospel wherever he could get access to the people, particularly in St. Johns, Sherington, Napierville, and Henryburgh.

## III.

During this time Madame Feller was residing at St. Johns. She had gone there, after Mr. Olivier's departure, hoping to find an opportunity for usefulness; but her endeavors failed of success through the opposition of the priest, and her attention was ultimately directed to Grand Ligne. "Judging," she says, "it would be best to associate my labors with those of brother Roussy for the advancement of the kingdom of the Lord, I visited the different places where he was received, in order to fix upon one where I might station myself. In going to Grande Ligne twice a week, I soon saw that this was my place. Several families had already abandoned Popery, and the adults as well as the children

needed a school. One difficulty was the want of a place of residence; there was not a single house where I could be lodged. The family, in whose house preaching had been regularly held, offered me their garret, in which I had a chamber fitted up of 20 feet in length, 10 in width, and 6 in height.



The House in which Madame Feller began her School.

This I divided into two apartments that it might serve for a bed-room and school-room. The preparation of this diminutive abode was for me an act of faith. I was without the means of defraying the expense, as all that I possessed had been absorbed by the purchase of what was indispensable for keeping house upon the most moderate scale, and aid upon which I had calculated, failed me.

But these difficulties did not arrest me in my course. I felt assured that my task was prepared at Grande Ligne, and that my Heavenly Father intended to grant me a shelter there. Unknown to any Missionary Society, sent by God alone, I waited upon Him, and according to his promise I was not confounded. I was able to pay for fitting up my garret, through a friend of the Lord and of my work, who loaned me the necessary sum."

Madame Feller became a resident at Grande Ligne, in October, 1836. She immediately opened a school with twelve children, belonging to families that had left the Romish church. Soon the number increased to twenty, and it was sustained in spite of the opposition and clamor of the priests. It was a season of arduous yet delightful effort. At nine in the morning, the children assembled for instruction, which was continued until noon, resumed at two P. M., and closed at five. Not content with the labor of instructing the children in the day, she opened an evening school for adults, with twelve scholars; in addition to the regular pupils, a considerable number attended the concluding exercises, which consisted of the reading of the Scriptures, familiar conversation on the passages read, and prayer. So interesting were these exercises, that they were often prolonged till mid-

night, and were eminently effectual in enlightening the minds of the poor Canadians.

These engagements, together with visits to those in the neighborhood who were willing to listen to the Gospel, and kind attention to the sick, severely tasked the energies of the missionaries during the winter. In the following June, 1837, the heat being insupportable in the garret, the exercises were conducted in a barn. About that time the Rev. J. Gilmour, then Pastor of the Baptist Church at Montreal, visited the Station, and being deeply affected by the inconveniences and privations endured by Madame Feller, undertook to provide some suitable accommodations. As a temporary measure a small house was erected, chiefly by means of contributions from Christian friends at Montreal, Champlain, and Plattsburg, which was ready for occupation in the month of October. That building served for a dwelling, a school-house, and a place of worship, till the mission house was commenced in the Fall of 1838.

A small church, organized in June, 1837, and consisting at first of six members, numbered in September sixteen communicants; and besides these converts, many showed favorable dispositions in regard to the Gospel, so that the missionaries began to be very much encouraged.

The hour of trial, however, was drawing nigh.

The fire of persecution was soon to be kindled against them, and they were to suffer for the Truth's sake.

In the course of October, the memorable insurrection in Canada broke out. The Catholics around Grande Ligne, long incensed by the preaching, the school, and the success of these devoted missionaries, and supposing that the law could no longer punish their violence, took advantage of the reigning confusion, and commenced a series of malignant outrages. Mr. Roussy was deliberately shot at, but was providentially preserved. A mob assembled around the house of Madame Feller at night, to the number of several hundreds, who with frightful yells and horrid imprecations, ordered the missionaries to leave the country, threatening to set fire to their dwelling, and murder them, if they should refuse to comply. In the same manner they went to the houses of all who had renounced Popery, and commanded them either to abandon their new religion or their country, under pain of fire and sword.

Such disorder prevailed in the country, that the government could afford them no protection; and hence after serious and prayerful consideration, they unanimously resolved to give up all, and flee to the United States. "On the first of November," says Madame Feller, "with shocking roads, we set out,

sixty in number, on our way to Champlain, (N. Y.,) where we hoped to find our city of refuge. Our poor friends were only able to take with them their small baggage; all their crops remained behind, and were lost to them. They were all without money; those who had only a cow were obliged to sell it in order to pay the entrance duty at the American custom house. To human view, nothing could be more sad and miserable than this fugitive band, but to the Christian eye, it had its bright side, as it was for the name of Jesus that it was reduced to such a pitiable condition."

The inhabitants of Champlain provided with great liberality for the urgent wants of those persecuted Christians, and were especially kind to Madame Feller and Mr. Roussy.

At the expiration of two months, they returned. All their dwellings had been preserved, but the deepest poverty awaited them, as their crops and furniture had been mostly carried off or destroyed. Still as the influence of the priests had been considerably weakened by the political events and disputes of the preceding year, and as the mission was enabled, in the spirit of Christian kindness, to protect some of their own worst enemies from the retribution of re-established law, prejudices against them were diminished, and their influence among the people greatly increased. Many families hitherto

closed against them, became accessible to the preaching of the Gospel.

The labors of the mission proceeded with increased success, during the year 1838—Mr. Roussy being actively engaged in preaching at various stations, and Madame Feller in the school, and in private visitation. But in the month of November, civil war again broke out around them, and their neighborhood became the scene of revolutionary operations. A prominent leader of the insurgents, who had always cherished deep hostility to the mission, sent a band of armed horsemen to make Mr. Roussy a prisoner, and bring him to the camp. Through the appeals of Madame Feller, the angry troop, who came to the house full of rage, were softened and conciliated; they left Mr. R. in his own house, and pledged themselves that neither they nor their property should be molested during the war. The pledge given, was literally redeemed. While all around them were pillaged, and all who refused to join the insurgents voluntarily, were cruelly taken prisoners, by the kind providence of God the mission family and property were untouched. When the disturbance ceased, they were enabled to be of essential service to great numbers of the Canadians, by their testimony before the magistrates, and the consequence was a gratifying increase of influence to the mission. Women, with

whom, till then, they had had little or no intercourse, came to Madame Feller, entreating her with tears, to use her influence to deliver their sons and husbands from arrest and danger.

## IV.

The need of a Normal School, to train up young persons for teachers and colporteurs, was now deeply felt, as well as of a building suitable for such an institution. The missionaries saw how important it was to educate Canadian converts, who, according to their ability, would labor for the advancement of God's kingdom among their fellow countrymen; and after due consideration, purchased a piece of land, and, with a faith of which there are but few instances in the world, commenced to build upon it. Neither individuals, nor societies had pledged themselves to aid such an undertaking, but they felt assured it was of God, and nothing doubting they looked to Him for the necessary means. The building, fifty-eight feet in length by thirty-eight in width, was erected through the liberality of Christian friends, of various denominations, especially in the United States; for which liberality the mission was mostly indebted to the Rev. E. N. Kirk, of Boston. This gentleman, feeling a lively interest in this enterprise, travelled with Madame Feller, recommending her warmly to

the Christian ladies of Boston, New York, Philadelphia and other places, and was eminently successful in securing funds, as they were needed.

The Mission House, commenced in the Summer of 1838, was set apart for the cause of God, on the 9th of August, 1840. Mr. Kirk preached the sermon, on the words :—*The people which sat in darkness, saw great light; and to them which sat in the region and shadow of death, light is sprung up.*—(Mat. iv., 16.) He dwelt eloquently upon the evangelical light, which had begun to dawn upon benighted Canada, and the need of its divine rays for every soul. Other ministers engaged in the services of this occasion, which were exceedingly interesting, and greatly blessed.

After the erection of the Mission House, the good Providence of God was strikingly manifested in providing a teacher for the new institution. Mr. Normandeau, a Priest of the Roman Catholic Church, had been engaged as Professor in the Seminary at Quebec for five years. After a long season of doubt and anxiety on the subject of religion, being then in the neighborhood of Grande Ligne, he sought the aid of the Missionaries, and by their instrumentality was led to receive the truth as it is in Jesus. He engaged immediately in the good work, and was received as a fellow laborer with much joy and gratitude. Referring to

this event Madame Feller observed, in a letter to a friend at New York:—"Our oldest pupils had reached a point beyond which they could proceed no further; more advanced instruction had become necessary, and it gave me pain to see the impossibility of attending myself to their lessons, with the multitude of other duties to fill up my days. I was often obliged either to break off from a recitation already begun, or to keep persons waiting who had come from several leagues distant; and this conflict was of every day's occurrence. Mr. Roussy, less occupied with details, could more easily appropriate a few hours to the scholars, but absence from home, journeys and preaching, made it impossible to observe regularity, and the prospect before us presented only confusion and disorder, while we never felt so much the need of system and order in our school. Often we spread before the Lord our solicitude, entreating him to send prompt relief, and in our little faith we thought He could only answer us by sending out some one from Switzerland: and behold, our God, so full of goodness, in order to encourage our faith, has given us what we dared not even ask for—a priest, converted under our own roof, as a brother, friend, and fellow laborer."

Reviewing the history of the first five years of the Mission, in a letter dated November 1, 1841,

Mr. Roussy observed, "What a difference in our present position, in our prosperity, in our hopes; in fine, in every thing! Then (1836) we were but two poor, feeble, weary beings; our dwelling was a miserable cabin, where, with our first converts, we worshiped God. We held a school in a barn; and the enemy, in order to destroy this feeble commencement at a blow, drove us all out together. But now, behold us in a good and commodious stone house, founded by faith, and built by the gold and silver of the children of the Lord; in which are a beautiful chapel, two school rooms, an educational institution, where are instructed and supported eleven pupils, all converted, and preparing for the work of God, and with the prospect of having a greater number soon; sixty Canadians, who have given their hearts to Jesus, and a goodly number of others rescued from the papacy. Oh! what favors! what abundance of grace!"

## V.

A new field of activity was opened, the following year, in St. Pie and its neighborhood—a parish forty-five miles east of Grande-Ligne. It pleased God to kindle the light of the Gospel in that district, by means of a New Testament given to a man of that place by Mr. Roussy, and of a Bible given to a woman by her son, a young man

employed in Massachusetts. These two possessors of the Word of Life met, and conversed together on the subject of religion. They both arrived at the conviction that they were not in the right way. And, anxious to become acquainted with the Truth, the man went to Grande Ligne for instructions, where he stayed three weeks. During that time he was converted, and when he had returned home, he hastened to tell the inquiring woman what great things the Lord had done for him. One of her sons, who heard of this man's religious experience, spoke of it to a neighbor, and he to another; the result of which was, that all these persons soon became concerned for their souls, and invited Mr. Roussy to come and teach them what they must do to be saved. Mr. Roussy lost no time in complying with their invitation, and fifteen to twenty persons assembled to hear what he had to say to them from God; who gave efficacy to his Word for doctrine, for reproof, and for instruction. Eight of them immediately abandoned the Romish church, whose error had just been exhibited to them, and joyfully submitted to the teachings of the Bible.

St. Pie was alternately visited by Messrs. Roussy, Normandeau and Callier, and the good work continued to go on and prosper. During the summer, a school was opened in a small room lent by one of the converted families, in which the meeting were

also held. The erection of a building for the use of the Mission became urgent; and the missionaries looking to the "Bank" of their Heavenly Father received the necessary funds for this object

## VI.

The joyful sound of the Gospel had also been heard at Berea, in the township of Milton, some twelve miles from St. Pie. Mr. Beaudin, a Canadian converted in the United States, and then engaged in the field of the Grande Ligne Mission, had labored for a year past among the people of that settlement. But the time for an extra effort seemed to have come, and Dr. Cote (whose Life precedes this sketch) was called to undertake the task. He went to preach the gospel to the dwellers in those woods, whose lives were very profligate. He was accompanied by Mr. Beaudin. They were two days, says Mr. Roussy, in reaching the school-house, a distance which, in the winter, can be walked in three hours. The autumn rains had rendered the paths through these woods so difficult, that nothing but the zeal of our brethren could have surmounted the obstacles in their way. Though exhausted with fatigue on their arrival, they made no delay in applying themselves with vigor to their work. After kindling a fire, they cut down a tree to serve at once for a table, and

seats for their audience; put up a temporary bed in one corner of their school-room; and commenced their protracted meeting. For the first few days there were no visible effects, though they held two meetings daily. All the people, men, women, and even small children, readily assembled; no one remained at home. The intervals between the meetings were employed in reconciling quarrels; for these families, who had lived in continual strife and hatred towards each other, perceived the necessity of first harmonizing their differences, in order to obtain the blessing of Heaven. Our dear brother Cote, who performed the office of peacemaker, had the pleasure of seeing them acknowledge their faults one to another, and interchange the language of forgiveness. On Sunday each one came to the meeting with feelings of penitence, and in expectation of the Divine blessing. The exposition of the Scriptures was listened to with marked solemnity; and when those who wished were invited to speak, a female, naturally timid and retiring, rose and spoke of the wants of her soul, of the love of God, and of the duty of repentance, with such animation, freedom and energy, that each one grew pale and trembled. After addressing them in most impressive language, she fell on her knees, and, weeping, poured out her heart in fervent prayer for herself and all present. The whole assembly melted

into tears, and, believing that she spoke and prayed under the teachings of God's Spirit, bowed their knees and successively offered their earnest supplications to God for pardon. Our friends, Cote and Beaudin, were filled with sacred awe, and inexpressible emotions of gratitude, at the sight of this little company of Canadians humbled and weeping before the throne of the heavenly grace. This meeting, which continued almost until night, was followed by another in the evening; which was still more blessed than the first. The text, "Come now and let us reason together, saith the Lord," (Isa. i. 18,) was attended with power to their hearts; the love of God subdued them; tears flowed in abundance; and most of them, in anguish for their sins, cried, with the Publican, "God be merciful to me a sinner;" and with the Jailer, "What must I do to be saved?" How delightful was it to present to these souls, anxious for salvation, "the Lamb of God, which taketh away the sins of the world." They separated at a late hour; and many, in the deep distress of their hearts, spent the whole night wrestling, like Jacob, with the Lord until he had blessed them. And, God be praised, he was found of many, who came in the morning with lively joy to declare the boundless grace which they had experienced.

"This happy Sabbath was the commencement of

a happy week, devoted to the reading of the Word of God, to prayer and to praise. No one could apply himself to any work, for the Spirit of the Lord visited these cabins. Every day some soul was relieved of the burden of sin by trusting in Christ. *Twenty-five* persons, as we hope, obtained pardon and peace at this time, making, with the first converts, the number of *twenty-nine* worshipers and followers of Christ in this forest. Among the converts were some who had been exceedingly abandoned, and capable of any atrocities; and who, at the commencement of the meetings, offered gross insults to our brother Beaudin, but whom he had disarmed and conquered by patience and forbearance. One of them hated him so violently, that he had resolved to beat him in such a manner that he should have no wish to return to these woods; but not daring to do it in cold blood, he followed him, with insults, for the purpose of provoking him to say or do something which might excite his anger, and make it easy to execute his design. But as he only replied to him in mild language, or kept silent, he was, at every attempt, entirely defeated. His wife, who was one of the first to embrace the gospel, urged him to listen to reading and change his course; but, wearied with the repetition of a subject which he detested, and vexed because his wife had become a Christian, he determined to abandon

his family and depart to the States, that he might shun these annoyances. He had not proceeded two leagues when, stricken in conscience, he retraced his steps, came and acknowledged his sins, and besought them to pray for him. In a few days after, he found joy and peace in believing."

## VII.

A Mission House was built at St. Pie and a log school-house at Berea in 1842, which were both consecrated to God on the 25th of December of the same year. We extract from a letter sent by Mr. Roussy to the Secretary of the Evangelical Society, of New York the following interesting account of these services.

"We made our arrangements," says Mr. R., "to go and consecrate the house for a school and for worship, at St. Pie, and also that at Milton, (Berea.) We went as a family-party, leaving at Grande-Ligne only a sufficient number to take care of the house. Christmas day had been appointed for the meeting, and at an early hour one hundred Canadians and twenty English, with their pastor, had assembled to meet us.

It was with ardent Christian feeling that we entered upon the occupation of this "house of prayer," in the name of our eternal God—Father, Son, and Spirit; entreating Him to consecrate it,

and make it a centre of heat and light for this country. Our hearts were moved; and with lively emotion we returned thanks to God for all that he has done for us in so short a time. It would have delighted us if you, dear brother, and a goodly number of our American and Swiss friends could have been present with us. They who have labored and prayed so earnestly for our poor Canadians, would have felt grateful, and encouraged to still further efforts, by seeing them gathered at the feet of Jesus to receive his word; an attentive group of those who, but a year and a half since, were buried in the darkness of superstition. We held three meetings on the Sabbath, and two on Monday, and God granted to us delightful evidences of his presence. After the exposition of the Scriptures at the evening service, a free invitation to speak was given to those present; and successively fifteen individuals of every age and condition addressed us in words which thrilled our hearts with lively joy. Here was a man asking "What must I do to be saved?" There, one beseeching us to pray for him, that God would convert and save him. Another exhorted his brethren, recently converted, to gratitude and holiness of life. A fourth, related to us what sweet peace of soul he had enjoyed since he gave his heart to God. At last, a father of a family and his wife who had once listened to the gospel,

but for several months had neglected it, came, bathed in tears, entreating us to receive them as prodigals; asking pardon from God for the evil they had done to his church; pardon from the children of God for having so deeply grieved them; pardon from the unconverted, for the occasion of reproach they had given to them. Oh, how delightful was that evening! What heavenly language flowed from the lips of all! The Spirit hovered over us, and we blessed the love of God toward these poor sinners. Those who knew the Saviour, wished to fly to his arms, to be purified wholly, and to enjoy his presence eternally. How holy was the place! It was truly the house of God—the gate of Heaven.

On Tuesday morning, ten sleighs, carrying forty persons, all animated with joy and peace, started for Berea, where we were received with acclamations of delight and gratitude. Never before have those woods had so many visiters. All was life and animation. Our dear Bereans came to us rejoicing, to describe to us their happiness in the wonderful grace of God towards them. More than *eighty* were present, and we had two meetings, one at evening and the other on Wednesday morning, at which we were blessed with the same favor that the Lord had bestowed on this place several weeks previous, when he consecrated it to himself, filling it with his presence. It was a thanksgiving, rather than a dedication. It

was edifying to us to hear many of these new disciples, aged men and women, express, in their Canadian dialect, the sentiments of their hearts. Each spoke with emotion of the love of Jesus who had arrested them in their career of folly and ruin, and plucked them as brands from the flames. The intelligence, piety, knowledge of the Scriptures and of the way of salvation, which many manifested, surprised us all. Evidently the Spirit of Christ had instructed them, and what teacher can instruct like him?"

## VIII.

It was evident that St. Pie would become an important station, and it was exceedingly desirable that a preacher should occupy it. Dr. Cote was chosen for this post.

A residence of two years at Chazy, where he had labored as a missionary, had prepared him for more extensive engagements and greater usefulness. He removed to St. Pie in October, 1843, and entered on a course of diligent labor, which was abundantly blessed.

A violent persecution had arisen a little before against the converts of this place, of which a brief account must here be given.

For some time the priests of that neighborhood had been actively engaged in exciting the enmity

of their people against the protestant Christians. The priest of St. Pie especially had manifested, at intervals, much ardor in representing them as hypocrites, seducers, and people sold to wickedness. Finally, excited more and more, the villagers determined to set themselves against the Protestants. They availed themselves for this purpose, of a little meeting held on the evening of Sunday, the 27th of August. Messrs. Roussy and Cote, who were present, heard that the Romanists intended to come and give them a *charivari*.* Very soon, a number of young persons assembled before the house, and commenced making their horrible noise, to the great satisfaction of the crowd whom they drew around them. "We went out," says Mr. Roussy, "to speak to them, and they replied to us by a shower of stones. This was the beginning of charivaries and of violent scenes, which lasted fourteen days and which terminated with burning the house of one of our brethren."

They appealed to the protection of the law, and the guilty were so punished as not to renew their outrages, and at the same time to see that the Protestants, animated with the spirit of Christ, were ready to forgive, whilst they claimed the rights to

* A serenade with horns, pans, and other discordant instruments.

which they were legally entitled. Dr. Cote's medical advice was asked for by some of the persecutors, and as it was readily and gratuitously granted, they were led to reflect on the happy influence of the Gospel, and to inquire after the truth. So that all contributed to the glory of God in the advancement of his blessed kingdom.

A church was organized at St. Pie in 1844, and a call tendered to Dr. Cote, who accepted, and was ordained on the 30th of August of the same year. The Rev. Dr. Baird of New York, and the Rev. Messrs Wilkes and Tanner, of Montreal, with other ministers engaged in the exercises of the day.

During these second five years of the Mission's operations, some thirty persons were brought to the knowledge of the Saviour under Dr. Cote's ministrations at Chazy. By the blessing of God upon his labors at St. Pie many more were converted, so that upwards of one hundred persons, affording satisfactory proof of repentance towards God, and faith in our Lord Jesus Christ, were received into church-fellowship in that place; and these numbers added to the converts at Grande-Ligne and its neighborhood, presented a total of about three hundred souls, rescued from ignorance and sin, and introduced into that kingdom which is "righteousness, peace, and joy in the Holy Ghost."

## IX.

If we now glance at the last five years' success, from 1846 to 1851, we find that the missionaries and the supporters of the Mission have abundant reason to bless God, and feel encouraged. During that period about a hundred individuals have been hopefully converted to God, and added to the churches, in the different stations. New missionaries have entered the field, new instrumentalities have been used, so that a broader foundation for future usefulness has been laid, and an important preparatory work accomplished.

In 1849, a new station was opened at St. Mary, a parish twenty miles east of Grande Ligne, where several individuals had manifested an interest in religion. Dr. Cote, who resigned his pastorate of the St. Pie church, in consequence of a collecting tour in the United States, was sent there after his return to Canada.

He met at first with great opposition from the priests. It was carried so far, that one day some eighty individuals, at the head of whom was their pastor, actually came to destroy his house and drive him away; but were prevented from making an attack by the earnest expostulations of the neighbors. Notwithstanding this, his efforts were much blessed. The congregation gradually increased,

and souls were converted. Fifteen families, mostly in good circumstances, left the Romish church to follow the Truth, as it is in Jesus. They united in building a large chapel, to the erection of which they have generously contributed.

In June of the same year, Mr. N. Cyr, one of the fruits of the Mission, after graduating at the Theological School of Geneva, returned to Canada to engage in the Missionary work. And in September the year following, Mr. T. Lafleur who had also gone to the same institution, joined his brethren and friends of the Grande Ligne Mission.

The Mission had to record with sorrow about this time (October, 1850,) the death of one of its devoted laborers, Dr. Cote. He was called unexpectedly to his reward, at a time when his services might have been so exceedingly useful at St. Mary. In bowing submissively to this mysterious dispensation of their heavenly Father, they were happy to see that his kind providence had provided in Mr. Lafleur a new laborer to fill up this vacancy.

Mr. Lafleur was ordained to the ministry, March 19, 1851. Mr. Cyr preached the sermon from Rom. x. 1--3. In expressing his pleasure at seeing his friend consecrate himself publicly to the service of the Lord, he made a touching allusion to the time of their conversion; he called to mind that it was ten years since together they had left the Romish

Church, that it was together they had commenced the study of the Bible, and had offered to God their first prayer. Madame Feller says, "I was overcome with joy in seeing one, whom I had watched over as a pupil and loved as a son, enter this holy career."

As a new token of the providing care of our Heavenly Father, they have welcomed Mr. Charles Roux, late student in Geneva, who joined the missionary band in July 1851. Mr. Roux was baptized in November. It was with mingled feelings of friendship, Christian love, and gratitude, that Mr. Lafleur led into the water one with whom he had held sweet communion, with whom he had studied on another Continent, and in whom he now finds a fellow-laborer.

Until 1850 the education of Canadian girls had been limited to a few, received at the Grande Ligne institution, which was mostly designed for the other sex. It was seen then that a separate school, and more systematic teaching was exceedingly desirable. It was consequently resolved that an institution of this kind should be established at St. Pie. This School was opened in the Fall under the superintendence of Mademoiselle Jonte, assisted by Miss Boardman, a young American lady, converted while studying French at Grande Ligne. This institution has been very successful, and one

year's trial warrants the belief that it is destined to do a good work.

Mr. Tretreau, formerly a Roman priest, and now a preacher of the Gospel, besides assisting Mr. Lafleur in the work of evangelization at St. Pie and Salem, has the charge of the primary school of the former place. His superior qualifications will enable him to raise the standard of study in his school, and draw a large number of scholars.

A new school, under the superintendence of the minister of St. Pie, will be opened at the "American Village," two miles distant from the Missionary Station. English Protestants have united with French Protestants to establish a school separate from the Catholics, in order to insure a Christian influence in the classes by the reading of the Scriptures. The schoolmaster is a pious young man, formerly a pupil of the Grande Ligne Institute. Catholic parents have promised to send their children to our new school; the Catholic one, they say, is worse than nothing.

Mr. Riendeau, whose labors as an evangelist have been blessed in Salem district, having been called to Grande Ligne in 1851 to help Mr. Normandeau in the educational department, Mr. Lafleur and Mr. Tetreau took charge of his place. It being decided in 1852, that Mr. Riendeau should enter the

University at Rochester, N. Y., Mr. Bost became his successor at the Grande Ligne.

This department of our missionary operations is now in a prosperous state, contributing its part to the advancement of the great work. At the Grande Ligne Institute, 26 pupils have pursued their studies under Rev. L. Normandeau, the Principal, and Messrs. C. Roux and T. Riendeau, licentiates and teachers, and have made considerable progress. Some of those boys and young men show a good deal of talent, and promise to be very useful in their respective callings. The number of scholars is now about 30.

The Girls' School at St. Pie contains at present 20 scholars, and is becoming more and more useful and interesting.

Besides these two institutions, eight primary schools have been in operation during the past year, furnishing an instruction in the elementary branches of education, pervaded by the spirit of Christianity, to more than two hundred children.

Mention must also be made of the Mission Press, established through the efforts of friends at the beginning of 1851, as its operations, though independent of the Mission, are carried on under its auspices, and are designed to cöoperate in the same cause. A periodical was started under the title of *Le Semeur Canadien*, (The Canadian Sower,)

which has met already with considerable success, in spite of the opposition of the Romish clergy, who are doing all they can to prevent its circulation. Through this paper, and tracts and pamphlets issued at its office, we can reach a goodly number of French Canadians of the educated class, hitherto inaccessible to the teachings of the Gospel. In presence of the success attending this effort, and in view of the good to be done, the editor, Mr. Cyr, trusting to God, has decided to issue the *Semeur* weekly, and remove it to Montreal, where it is to be hoped, it will be still more productive of good. It goes already into more than a hundred different places, and is read by at least five hundred French Canadians of the educated class. Our aim is to introduce it into all the parishes of Lower Canada, where French readers are to be found. It is the only Evangelical paper in the French language now printed on the Continent of North America. We have reason to believe that the Press, this great instrumentality of modern times, will do its part, under the blessing of God, towards the evangelization of Canada.

## X.

Madame Feller and Mr. Roussy came to Canada under the patronage of a Missionary Society in Switzerland, from which Society they continued for

a time to receive occasional aid. During the years 1837 and 1838 their operations were carried on under the auspices of the Canada Baptist Missionary Society; some assistance was also received from the United States and from Scotland. In the autumn of the last mentioned year their connexion with the Canada Baptist Missionary Society was dissolved, the missionaries being then of opinion that they could labor more efficiently if they were independent of all religious parties. They continued to do so for nearly seven years, during which time they received numerous and valuable tokens of Christian regard from all denominations. The fostering care of the Foreign Evangelical Society rendered essential service to the cause. Pecuniary grants, varying from 550 to 1200 dollars, were received annually from that Society. Besides this, the patronage of the Society stimulated the zeal of Christians, and encouraged the formation of numerous Ladies' Associations, which raised considerable sums of money, and otherwise assisted the mission. Aid was also received from Switzerland, England, and Canada. The funds annually realized from all these sources gradually increased from 1,800 to 5,000 dollars, more than three-fourths of which were furnished by friends in the United States.

In the autumn of 1845, proposals were made to enter into a more definite and more permanent

arrangement with the Foreign Evangelical Society. That arrangement was not found practicable. After much deliberation and prayer, the Missionaries came to the conclusion that their operations could no longer be conducted on the plan which had been pursued for several years past, and a re-union with the Canada Baptist Missionary Society was effected.

The management of the affairs of the Mission was intrusted to a Committee, consisting of four members of the Committee of this Society, and four members belonging to Grand Ligne.

The Canada Baptist Missionary Society proceeded to make such grants for the Mission, as its means allowed, and these grants, with contributions from American Baptists, secured by the annual visits of Madame Feller and Dr. Cote, and the continued beneficence of steadfast Pedobaptist friends, have from that time formed its resources. But unhappily the Canada Baptist Missionary Society, notwithstanding the generous contributions of some of its members, became unable in 1848, from a variety of causes, to render the usual assistance to the Mission.

It was then thought that the American Baptist Home Mission Society, whose seat of operations is in New York, would be the means that God designed to employ to support the Grande Ligne Mission. But the Constitution of this society did not permit its Committee to embrace the entire work. All

it could do was to grant salaries to the ministers and licentiates, an aid which was received with gratitude, and that covers about a third of all the expenses. For the other branches of the work, that is, for the Institution of Grande Ligne, the Girls' School at St. Pie, the Primary Schools and the Colporteurs, the Mission is dependent upon the liberality of those Christians who take an interest in the spiritual welfare of this benighted country.

## CONCLUSION.

Such is the Grande Ligne Mission enterprise; such its origin, its progress; such the blessings that have rested upon it. In the short period of fifteen years it has been instrumental in bringing to the knowledge of the Redeemer some four hundred French Canadians—a result the more cheering and encouraging as the mass of this people had been for two centuries in ignorance, superstition and darkness. Even in their agricultural operations there was not thought and enterprise enough among them to induce the adoption of the most obvious and easy improvements:—ancient and slovenly modes of husbandry, old and inconvenient implements were pertinaciously retained. Education was entirely neglected, so that in large districts of country, but here and there a solitary individual among the "*habitans*" (farmers,) was able even to read.

But this state of things has begun to pass away. In regard to agriculture, education, enterprise and free inquiry, great changes for the best have taken place, and will be favorable under the blessing of God to the advancement of his cause. Light has dawned upon this benighted land, and Christians can confidently hope that the fruits already gathered are only the earnest of a great harvest.

Now embracing a field of 2750 square miles, the Grande Ligne Mission enterprise is arduous and important; involving solemn responsibilities; requiring great faith; often calling into exercise qualities seemingly incompatible—simplicity and prudence—affection and firmness—calm consideration and ardent zeal; and withal so conducted and controlled, in the wisdom of God, as that, while extraordinary success has accompanied the endeavors of his servants, for which they cannot be sufficiently grateful, they have been continually reminded of their absolute dependence on his providence and grace, and taught, not without painful experience, that it is God who "worketh all in all."

The providence of God has thus opened a wide and effectual door in Canada, and He calls upon his children to exert themselves more and more to spread the truth and cause the light to shine.

The French population in Lower Canada is now about 700,000, and they are all Catholics except

those that have been brought to the knowledge of the Gospel within fifteen years. Education is beginning to be prized, and reading to become a habit, among them. Where one newspaper was taken fifteen years ago, there are now more than ten. It is an encouraging sign.

Until two or three years ago the whole French Canadian Press was devoted more or less to the Roman Catholic clergy. Now two papers boldly oppose the clergy, and tell them some of the hardest truths. The editors, like Dr. Cote formerly, have become disgusted with Popery, and yet are in danger of confounding it with Christianity. Happily, such men can now be reached by means of the evangelical little weekly sheet, called *Le Semeur Canadien*, or the Canadian Sower.

In casting a glance upon what has been accomplished in our missionary field during the past year, we feel compelled to pour forth our gratitude before the throne of our great Head, thanking him for the success granted to his feeble instruments.

Behold, a church under construction at St. Mary; the house at St. Pie enlarged sufficiently to accommodate twenty pupils; a Society formed at Grande Ligne for the purpose of sustaining the Mission; nineteen persons baptized and united with the churches in the different stations; a number of Romish families brought under the influence of the

Truth; a new field open at Granby, and promising to be fertile; the establishment of a religious paper in the French language which disseminates the Truth among the higher classes of Canadian society; these are visible effects of the blessing that God has poured out upon the Grande Ligne Mission.

Yes, God blesses our field, and he will continue to bless it. Many doors are opened; the influence of the priests diminishes rapidly; they are daily losing ground, and beating a retreat; numerous appeals come to us from divers places, but our feeble band is already overworked. Even now we need six more ministers, and a greater number of colporteurs. The harvest is great and ripe, but there are few laborers; let us then pray the Lord of the harvest to send us more, and to sustain with his Spirit from on high those who are already engaged in the blessed work.

Among the signal benefits of our God, the past year, we would not fail to acknowledge the warm sympathy that he has excited for us in the hearts of many of his children; a sympathy which has not alone consisted in words but in deeds. After having thanked God, who has inspired such sentiments, it is to us an agreeable duty to thank them cordially for their generous aid. We beg the American Baptist Home Mission Society, we beg the Ladies' Societies formed in aid of the Grande Ligne

Mission, we beg all those Christians who have contributed to the support of the Mission to accept the most sincere assurance of our gratitude.

In April, 1852, Madame Feller writes:—"You will learn with pleasure that we are blessed in our work, more than we have been. The good and powerful hand of our God is ever busy in preparing new ways and opening new doors, where the happy missionaries may penetrate with the Gospel." In July she gratefully announced that the Mission was free from debt. At the same time the Mission was strengthened by the arrival of Mr. J. Laborde, a colporteur from France, driven thence by the reviving influence of the Jesuits in the government of that unhappy country. Mr. L. seems to combine strength of purpose, with simplicity and piety. Thus by destroying religious liberty Louis Napoleon, without knowing or desiring it, contributes to the evangelization of Canada.

The influence of Truth is more and more felt; it is communicated from relatives to relatives, from friends to friends, and is becoming the general subject of conversation—particularly at St. Mary's, where the new and beautiful chapel has been advancing to completion. It was recently opened for public worship, under interesting circumstances. A new field of usefulness, also, has just been added at St. Isidore, 40 miles west of Grande Ligne.

Let the Preacher, the Teacher, the Colporteur, and the Evangelical Press be sustained, and, with God's favor, Canada East will be enlightened, elevated, and in due time enjoy all the various blessings of true religion. *The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose.*

# APPENDIX.

## DEDICATION OF THE PROTESTANT CHAPEL AT ST. MARY.

On the twenty-second day of September, 1852, we dedicated to the service of God the first building in our Mission exclusively devoted to public religious meetings. It appeared to us as a new era in the history of our Mission, for although we have other places of worship that we call chapels, they are but large rooms in our missionary houses set apart for schools, as well as for public religious meetings. The weather was not very favorable for the occasion, it being a cold and showery day, and the roads not inviting either; still we had the greatest gathering of French Canadian Protestants we have had since the beginning of the mission. We could not but compare this dedication with that of the Grande-Ligne Mission House, and bless and adore our divine Redeemer for the almost incredible transformation wrought among us, during

the lapse of twelve years. Twelve years ago the Grande-Ligne Chapel was filled chiefly by our English and Anglo-American friends, who were hailing with joy the opening of a new field, full of promise; to-day a much larger chapel is filled mainly by French Canadians, who have been brought to the knowledge of the Gospel and of Jesus by the labors of the missionaries. Then the gathering of our friends from abroad and of another language, rather strengthened the idea held among the Roman Catholics, that the religion preached by the missionaries was a foreign religion, good enough perhaps for English people, but altogether useless and pernicious to the French; but now they must be convinced that Protestantism has become a French Canadian thing; for it has taken root in the midst of an entirely French population, and has already ramifications in an immense number of families. Twelve years ago, the ministers who filled the pulpit and addressed the people on the occasion were all, without exception, of foreign origin, and only two or three of them speaking the French language; to-day, of the six ministers present, five of them were missionaries in the field speaking the French language, and three of the last named were French Canadians by birth and education. One of them formerly a priest in the Roman Catholic church of his coun-

try. The two others were present, it is true, at the first dedication at Grande-Ligne, but more from curiosity than any thing else; for on their return home after the services of the day, they strengthened each other in their religious views, by saying that after all the Roman Catholic religion was the first religion, and consequently the best. But God in his own good time showed them by a never to be forgotten experience where the better religion was found. There was on this day of dedication, "a joy unspeakable and full of glory" in many hearts, at the remembrance of God's dealings towards us.

Three services were held on the same day. At the two first, the house was quite full, making an audience of about three hundred persons. The dedication sermon was preached in the morning by Rev. L. Normandeau from the words of the inscription on the front of the chapel: "Preach the Gospel to all nations." The discourse was very appropriate and very impressive, especially when recalling what the first missionary in this field had to encounter and to suffer, when he began to preach the Gospel to the French Canadian population, which, although nominally Christian, was a stranger to the *Good News* of a free redemption by the sacrifice of Christ. And to call a new nation to the kingdom of God, our beloved brother

had chosen Canada as the place where to obey the command of his Master. What subject of encouragement and gratitude for him who is to fill this new pulpit, among those who call themselves his children! In the evening, another discourse was preached by the Rev. T. Lafleur on the words of Christ to Peter: "Thou art Peter, and upon this rock I will build my church." A great number of Roman Catholics had been invited to attend the meetings, and although desirous to come and see, and even having promised to do so, but a small number was present. The priest had exerted himself enough to prevent them, by saying that such curiosity would not be guiltless.

The building is of brick, 52 feet in length by 36 in width, with a steeple not yet finished. It is very neat, simple and pretty. Pleasantly situated on a fine piece of meadow given by a French Canadian convert for church and grave yard. The whole is surrounded by beautiful elm trees, and the back part of the lot is separated from the neighbors by a small brook bordered by small bushes. The chapel is the last house of the village towards the south, and the view from the front is very pleasing as it rests on three or four surrounding mountains, or rather hills, isolated in a flat country.

Although very happy to see that the house was

filled mostly by French Canadian converts, we were sorry that a greater number of our American Christian friends were not present to convince themselves that their prayers had been answered, and their donations sown in fertile soil. We hope that they will feel as much encouraged in this blessed work as we are ourselves; that they will continue to help us to build the church of Christ in this benighted land, and before long we shall speak to them again of other chapels erected to preach the Gospel without tradition, of houses that are for many the door of heaven. New fields are white and open before us; they require the efforts of the missionary, and the liberality of the Christian. May our Lord himself grant us his Spirit, that we may gather together new and immortal materials for his church and for our eternal happiness.—*Grande-Ligne Mission Register, Oct.* 1852.

## A YOUNG MAN LED TO THE BIBLE.

An intelligent young man called one day on one of the missionaries, asking for a religious book he had seen and wished much to read. The missionary had not then the work desired, but he promised to procure it for him, and offered him in the meantime other publications which he thought might be

interesting to him. The young man took "Baxter's Call," half a dozen of tracts, along with a few numbers of the French religious periodical, *Le Semeur Canadien.*

A week or two after, he called again, and said he had been much pleased with the publications, and now he wanted to purchase the Bible. Having met with many quotations from this blessed volume, he was desirous of possessing it. The missionary was very happy to see that the reading of the books and periodical had awakened such a desire in his heart, and sold him a copy of the Scriptures, praying the Father of lights to illuminate his soul. His prayer has been answered; in a visit paid to him lately, he found him in the most happy state of mind. He appears to read the Word of God with a true desire of knowing the way of life, and it is evident that the Holy Spirit is acting upon his heart. He is very near the kingdom of God.

As his version of the Bible is a Catholic one, his wife reads it with interest, and the light is also beaming upon her soul. One of his neighbors is also reading his books, and finds them very good.

This is the more interesting, as the place in which they live is most entirely inhabited by Roman Catholics, and has been hitherto inaccessible to the Gospel.—*Ibid.*

END.

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